

MATHILDA P BENNION

# IMPROVEMENT ERA



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ORGAN OF THE PRIESTHOOD  
QUORUMS, THE YOUNG MEN'S  
MUTUAL IMPROVEMENT ASSOCIA-  
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## As the Bright Moon Moves

Round Moon serene, thou lookest on me  
Through cloud of magic tracery,  
And, as amid the sky you steer,  
One same bright face unknown to fear  
Aloft you hang; it may be blue,  
Grows bluer yet, inset by you;  
Or duller cloud takes splendor white  
From nearness to your constant light;  
Or stormy blackness, blacker seems  
Against your clear, direct, soft beams;  
Or, dying dawn still living glows,  
And distant seen, your calm face shows  
Unwearied brightness, visage bland—  
A round, full Moon of other land.

I, like you, Moon, my course would steer  
Among the crowds that throng this sphere,  
Untroubled by a scoffer's stare,  
Would be my true self everywhere.  
And if the one I meet be true,  
By truth his truth will seem more true.  
If truth to one should be obscure,  
By contrast, truth will shine apart;  
My fearless stand will make it sure.  
If wilful darkness rule his heart;  
And better still, if one I find,  
Who feels the vain world too unkind,  
Though knowing truth, too faint to rise,  
In whom 'tis crushed, and almost dies,  
The truth that dwells in me set free,  
May quicken my sincerity.

*Salt Lake City, Utah.*

*Mrs. R. A. Reese.*





PART OF THE LABORATORY OF THE ALPINE SUMMER SCHOOL  
See article "A School in the Wilderness," by H. R. Merrill



# IMPROVEMENT ERA

Vol. XXVI

OCTOBER, 1923

No. 12

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## Prayer

Offered at the Dedication of the Alberta Temple, at Cardston,  
Canada, August 26, 1923

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*By President Heber J. Grant*

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O God, the Eternal Father, we, thy servants and handmaidens, thank thee, in the name of Jesus Christ, thy well-beloved Son, with all the power of our being, that we are privileged this day to be present in this choice land, to dedicate unto thy most holy Name, a temple of the Living God.

We thank thee, O God, the Eternal Father, that thou and thy Son, Jesus Christ, did visit the boy, Joseph Smith, Jr., and that he was instructed by thee, and by thy beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and Oliver Cowdery and ordain them to the Aaronic, or Lesser Priesthood.

We thank thee for sending thy servants Peter, James and John, Apostles of the Lord Jesus Christ, who ministered with the Savior in the flesh and after his crucifixion, and that they did ordain thy servants Joseph Smith and Oliver Cowdery, Apostles of the Lord Jesus Christ, and bestow upon them the Holy Melchizedek Priesthood, by which authority and apostleship we do dedicate unto thee, this day, this holy edifice.

We thank thee for the integrity and the devotion of thy servants, the Prophet and Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored in thy cause all the days of their lives, from the time of the restoration of the gospel of Jesus Christ until the day of their martyrdom, and

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that they were faithful even to the sealing of their testimony with their blood.

We thank thee for thy servants, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith, who have severally stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, and who have led and directed thy people by the inspiration of thy Holy Spirit, and who have sent forth representatives to proclaim the everlasting gospel in nearly every land and clime.

We thank thee for all the faithful members of the First Presidency of the Church, and for the Apostles, in this last dispensation; and for each and all of the faithful men who have ministered as general authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presidency of thy Church—thy servants Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins. May these men, O Father, be guided by the unerring counsels of thy Holy Spirit, day by day. May they be even as a three-fold cord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless, O Father, each and all of the Apostles, the Presiding Patriarch, the First Council of the Seventy, and the Presiding Bishopric. We particularly pray for thy choice blessings to be with President Charles W. Penrose and Elders Reed Smoot, Orson F. Whitney and David O. McKay, who are unable to be present on this occasion.

Bless, we beseech thee, those who preside in all the stakes of Zion, and in all the wards and branches of the Church, and over the various quorums of the Priesthood, whether of the Melchizedek or of the Aaronic Priesthood.

Bless those who preside over the missions of the Church throughout the world, together with all thy servants and handmaidens who have gone forth to proclaim to the peoples of the world the restoration to the earth of the plan of life and salvation.

Bless those, O Father, who have been called to preside and labor in this temple and also in other temples that have been erected to thy Holy Name in the land of Zion and in the Hawaiian Islands. We thank thee for all of the temples that have been erected in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that the same sweet spirit which is present in all of the temples that have heretofore been erected may abide with all those who shall labor in this holy house.

Bless those who preside and who labor in the Church schools which have been established from Canada on the north

to Mexico in the south, and in the far off islands of the Pacific ocean.

Bless, O Father in heaven, all thy servants and hand-maidens who hold responsible positions in the various auxiliary organizations of thy Church, whether as general, stake, ward, or mission officers; in the Relief Societies, in the Sunday schools, in the Mutual Improvement associations, in the Primary associations, and in the Religion Class organizations. Bless each and everyone who is laboring for the benefit of the members, as well as the members themselves, in these associations.

We thank thee that thy servant, President John Taylor, and many other residents of the Dominion of Canada, came to a knowledge of the gospel and remained steadfast to the end of their lives. We thank thee, our Father and our God, for those now living, who embraced the gospel in this choice land and others who have emigrated from the United States and other countries to Canada, and that they are now to have the privilege of entering into this holy house and laboring for the salvation of their ancestors.

We thank thee, O God, for the inspiration by which thy faithful and diligent servant, President Joseph F. Smith, was moved upon to direct the construction of a temple in this favored land; and that he had the privilege of visiting this spot of ground upon which this temple now stands, and dedicating the same for the erection of a temple to the Most High God.

We thank thee for the long and faithful and diligent labors of thy servant, President Charles O. Card, the pioneer in this section and after whom this city was named, and for the faithful and diligent men who have labored in the presiding offices in the stakes of Zion established here in Alberta.

We thank thee, O God, our Eternal Father, that the land of Palestine, the land where our Savior and Redeemer ministered in the flesh, where he gave to the world the plan of life and salvation, is now redeemed from the thralldom of the unbeliever, and is now under the fostering care of the great, enlightened and liberty-loving empire of Great Britain. We acknowledge thy hand, O God, in the wonderful events which have led up to the partial redemption of the land of Judah, and we beseech thee, O Father, that the Jews may, at no far distant date, be gathered home to the land of their fathers.

We thank thee that thy servants, the Prophets Joseph Smith and Brigham Young, were moved upon to send Apostles to Jerusalem to dedicate that land for the return of the Jews.

We acknowledge thy hand, O God, our Heavenly Father, in the fact that one of the benefits of the great world war, through which the nations of the earth have recently passed,



is the opportunity afforded the Jews to return to the land of their fathers.

We beseech thee, our Father in heaven, that the victory which came to the cause of the Allies may lead to increased liberty and peace throughout all the nations of the earth.

We pray that thy blessings may be upon kings, rulers and nobles, in all nations, that they may minister in justice and righteousness and give liberty and freedom to the peoples over whom they rule.

We thank thee that the spirit of justice and righteousness has characterized the rulers in the British Empire, and we humbly beseech thee that the people of this great nation and the peoples of the world may overcome selfishness and refrain from strife, contention, and all bitterness, and that they may grow and increase in the love of country, in loyalty and patriotism, and in a determination to do that which is right and just.

We beseech thee, O God in heaven, that the people of Canada may ever seek thee for guidance and direction, that thy declaration that the American continent is a land choice above all other lands, and thy promise that it shall be protected against all foes, provided the people serve thee, may be fulfilled, and that the people may grow in power, and strength and dominion, and, above all, in a love of thy truth.

We thank thee, O Father in heaven, for the splendid treatment that has been accorded by the officials in the Dominion of Canada to those of thy people who have immigrated to this country, and we humbly pray thee to aid thy sons and thy daughters who have taken upon them thy name, so to order their lives in righteousness and truth that they may retain the good will of the people of this country and merit the same because of their good works.

We thank thee, O God, that thy Son, our Redeemer, after having been crucified and having laid down his life for the sins of the world, did open the prison doors and proclaim the gospel of repentance unto those who had been disobedient in the days of Noah, and that he subsequently came to the land of America, where he established his Church and chose disciples to guide the same.

We thank thee for restoring again to the earth the ordinances of the gospel of thy Son Jesus Christ, whereby men and women can be, in very deed, saviors upon Mount Zion, and where they can enter into thy holy temples and perform the ordinances necessary for the salvation of those who have died without a knowledge of the gospel.

We thank thee, O Father, above all things, for the gospel of thy Son Jesus Christ, and for the Priesthood of the living God, and that we have been made partakers of the same, and

have an abiding knowledge of the divinity of the work in which we are engaged.

We thank thee for the words of thy Son Jesus Christ to the Prophet Joseph Smith and Sidney Rigdon: "This is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands."

We thank thee, O Father, that thou didst send thy Son Jesus Christ, to visit thy servants Joseph Smith and Oliver Cowdery in the Kirtland temple, the first temple erected by thy people in this last dispensation. We thank thee for the words of our Redeemer spoken in that temple:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father, Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house."

We thank thee, O God, that by the testimony of thy Holy Spirit thou hast manifested thine acceptance of the several temples that have been erected from the days of Kirtland until this present time.

We also thank thee for sending thy servants, Moses, and Elias, and Elijah, to the Kirtland temple, to confer upon thy servants, Joseph and Oliver, the keys of every dispensation of the gospel of Jesus Christ from the days of Father Adam down to the present dispensation, which is the dispensation of the fulness of times.

We thank thee that, through the visitation of Elijah the prophecy of thy servant Malachi—that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse—has been fulfilled in our day, and that our hearts in very deed go out to our fathers; and we rejoice beyond our ability to express that we can, through the ordinances of the gospel of Jesus Christ, become saviors of our ancestors.

We thank thee, O God, with all our hearts for the testimony of thy servants Joseph Smith and Sidney Rigdon: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten

of the Father—that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.”

We thank thee, O Father, for the knowledge which we possess, that thou dost live, and that thy Son Jesus Christ is our Redeemer, and our Savior, and that thy servant, Joseph Smith, Jr., was and is a prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the descendants of Lehi who reside in this land, and give unto them increasing virility and more abundant health, that they may not perish as a people, but that from this time forth they may increase in numbers and in strength and in influence, that all the great and glorious promises made concerning the descendants of Lehi, may be fulfilled in them; that they may grow in vigor of body and of mind, and above all in love for thee and thy Son, and increase in diligence and in faithfulness in keeping the commandments which have come to them through the gospel of Jesus Christ, and that many of them may yet have the privilege of entering this holy house and receiving ordinances for themselves and their departed ancestors.

We pray thee, O Father, to bless this land that it may be fruitful, that it may yield abundantly, and that all who dwell hereon may be prospered in righteousness.

Bless thy people in all parts of the world. Continue to remember thy Saints in the Valleys of the Mountains, whereunto they were led by thy divine guidance, and where the greatest of all temples in this dispensation has been erected, and where thou hast blessed and prospered thy people even beyond all that could have been expected.

We especially pray thee, O Father in heaven, to bless the youth of thy people in Zion and in all the world. Shield them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the straight and narrow path that leads to thee, preserve them from the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Lord Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity and in the truth.

We now thank thee, O God, our Eternal Father, for this beautiful temple and the ground upon which it stands, and we dedicate the building, with its grounds, with all its furnishings and fittings, and everything pertaining thereunto, from the foundation to the roof thereof, to thee, our Father and our God. And we humbly pray thee, O God, the Eternal Father, to ac-



cept of it and to sanctify it, and to consecrate it through thy spirit to the holy purposes for which it has been erected.

We beseech thee to enable us so to guard this house that no unclean thing shall enter here. May thy Spirit ever dwell in this holy house and rest upon all who shall labor as officers and workers herein, as well as upon all who shall come here to perform ordinances for the living or for the dead.

May thy peace ever abide in this holy building, that all who come here may partake of the spirit of peace, and of the sweet and heavenly influence that thy Saints have experienced in other temples. Protect this building from the powers and elements of destruction.

May all who come upon the grounds which surround this temple, whether members of the Church of Christ or not, feel the sweet and peaceful influence of this blessed and hallowed spot.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, and these grounds, which we have dedicated unto thee by virtue of the Priesthood of the Living God which we hold, and we most earnestly pray that this sacred building may be a place in which thy Son may see fit to manifest himself and to instruct thy servants, and in which thou shalt delight to dwell.

All this we ask and do in the authority of the Holy Priesthood and in the name of thine Only Begotten Son, Jesus Christ our Redeemer. Amen and Amen.

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## Who are the Girls that Make Good Wives?

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The girls who make good wives may be found among the rich or poor—girls from all walks of life, yet they are of one distinct class. They are of the class who are mentally and physically ambitious, who look to marriage as a bigger and broader field for development and labor, the girls who are willing to perform their part of the work and carry their share of the responsibilities. Not those who look to marriage as an asylum from work, not the girls who think the husbands should be an inexhaustible reservoir of money, with a large stream continually flowing from the reservoir into the wife's lap, and that the reservoir should always be filled to capacity of the flood water season, without any effort on the part of the wife to help conserve the water or prevent its evaporation. Nor are they of that type of girls who think when a man marries he should become insensible to all outside interests and self advancement, and spend the rest of his life entertaining his wife.—*Hattie Pope, Watson, Utah.*

# Fundamentals of Prosperity \*

## What They Are And Whence They Come

By Roger W. Babson, President Babson Statistical Organization

### IX

#### *What Figures Show*

Panics are caused by spiritual causes rather than financial. Prosperity is the result of righteousness rather than of material things.

The large black areas on the adjoining chart are formed by combining and plotting current figures on New Building, Crops, Clearings, Immigration, Total Foreign Trade, Money Failures, Commodity Prices, Railroad Earnings, Stock Prices and Politics in order to give a composite view of business in the United States. (When Interstate Commerce reports of earnings of all United States railroads became available, January, 1909, this record was substituted in place of the earnings of ten representative roads which had been used previous to that time. Revised scales for monetary figures were also introduced in August, 1912.)

The line X-Y represents the country's net gain or growth. Based on the economic theory that "action and reaction are equal when the two factors of time and intensity are multiplied to form an area," the sums of the areas above and below said line X-Y must, over sufficiently long periods of time, be equal, provided enough subjects are included, properly weighed and combined. An area of prosperity is always followed by an area of depression; an area of depression in turn always followed by an area of prosperity. The areas, however, need not have the same shapes.

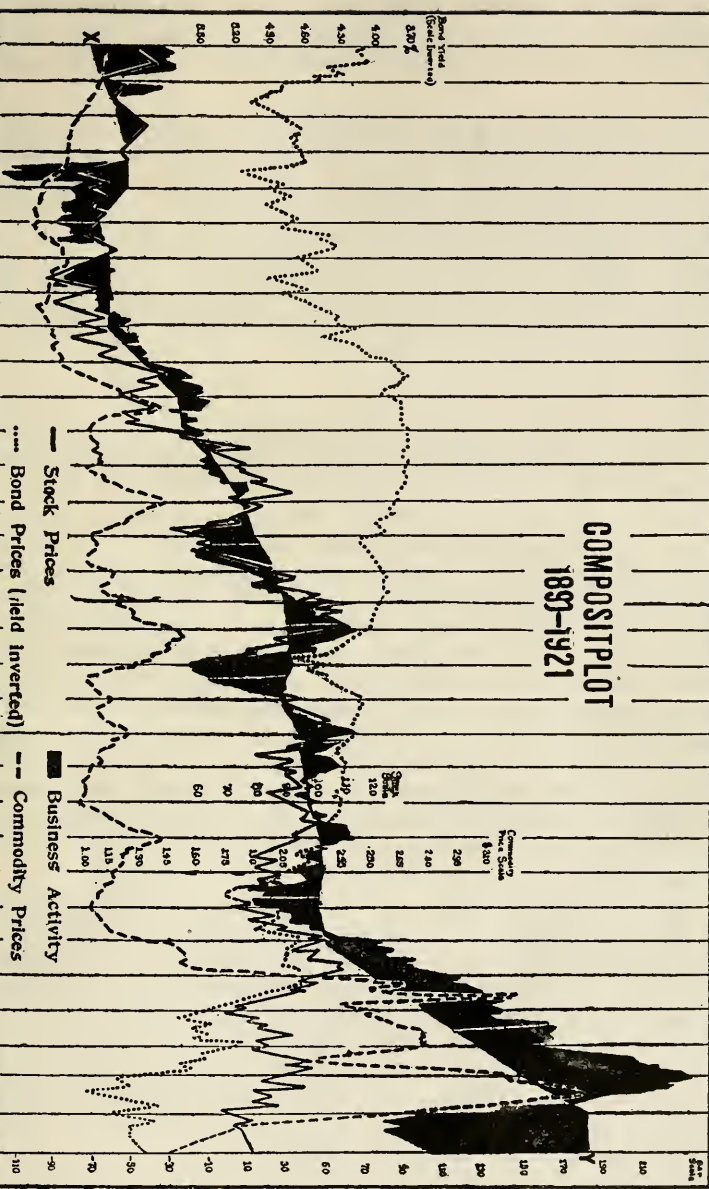
It will be seen that each area is divided into halves by a narrow white line. This is to emphasize the fact that the first halves of areas below the X-Y line are really reactions from the extravagance, inefficiency and corruption which existed during the latter half of the preceding "prosperity" area. Contrariwise, the first halves of areas above the X-Y line are really reactions from the economy, industry and righteousness developed during the hard times just preceding. The high points of the stock market have come in the early part of the prosperity areas and the low points have come about the be-

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1890 1891 1892 1893 1894 1895 1896 1897 1898 1899 1900 1901 1902 1903 1904 1905 1906 1907 1908 1909 1910 1911 1912 1913 1914 1915 1916 1917 1918 1919 1920 1921

# COMPOSITE PLOT 1893-1921





ginning of the depression areas. In 1914 the war held down prices of all securities. The highest prices of bonds have usually come about the end of the depression areas and high money rates, and lowest bond prices at about the end of the prosperity areas.

But what causes these fluctuations in business and prices? Statistics show that panics are caused by spiritual causes, rather than financial, and that prosperity is the result of righteousness rather than of material things. Hence, the importance to industry and commerce of the forces already mentioned. These spiritual forces are the true fundamentals of prosperity. This in turn leads us to consider from where they come and upon what we are to depend for their further development. The following pages will give the answer.

\* \* \*

What are the sources of these fundamentals of prosperity? Where do we get this faith, integrity, industry, co-operation and interest in the soul of man upon which civilization is based?

As already explained, we do not get it from the raw materials. We have always had the raw materials. We do not get it from education. From a statistical point of view Germany is the best educated country in the world. It has the least illiteracy. It has the largest percentage of scientific culture. No, these three fundamentals do not come from education. They do not come from the inheritance of property. I mentioned in the preceding pages the investigation we made of leading captains of industry in America, the men who head the various greatest industries in this country. Out of this group of men, only ten per cent inherited their business, while only fifteen per cent received special education. This shows that the source of these qualities is from something more than wealth or education.

We are striving and even slaving to lay up property for our children, when statistics clearly show that the more we lay up for them the worse off they are going to be. If statistics demonstrate any one thing, they demonstrate that the less money we leave our children the better off they will be; not only spiritually and physically, but also financially. When it comes to the question of education, we work and economize to give our children an education and to send our children to college. Yet statistics show that only a small percentage of these leading business men are college graduates.

The success of individuals, the success of communities, the success of nations, depends on these fundamentals,—integrity, faith, industry, brotherly kindness and an interest in the soul

of man. To what do we owe these great fundamental qualities? *Statistics show clearly that we owe them to religion.* Yes, and to the old-fashioned religion of our forefathers. Moreover, I say this not as a churchman. I would give the same message if I were speaking to a group of bankers or a group of engineers. I was first brought into the church through the Christian Endeavor Society, but I was really converted to the Bible teachings through a study of statistics.

To religion we owe our civilization and to the church we owe our religion. All there is in the world today that is worth while comes from men filled with, and from groups actuated by, these fundamentals of integrity, faith, industry, brotherly love and those other factors which come only through God. The Church today deserves the credit for keeping these factors before the world. Hence, it is evident that the people of America have not the bankers to thank for their security and prosperity, but rather the preachers and the churches. To these men we are obligated for our growth and development.

## X

### *Where the Church Falls Down*

Become saturated with Christ's principles, be clean and upright, co-operate with one another, have faith, serve, trust the Almighty for the results, and you you will never have to worry about property. "If you will do these things, all of the others will be given to you."

There are two groups of people who criticize the church. First, there are those who claim great love for their fellowmen, but do not go to church because it is allied with the property interests of the community. I believe that to be the fundamental reason why the wage workers, labor leaders, socialists and radicals are not interested in the Church. They believe that the Church is too closely allied with property. I have been severely criticized myself for presenting the Church as a defender of property and as a means of making your home, your business and your securities safer. Such critics are perfectly conscientious and the Church suffers much because those people, in their love for humanity, are antagonistic to the Church.

The second group are those defenders of property who look upon the Church as impractical; who consider the Golden Rule as something all right for the minister to talk about on Sundays, but something useless to try to follow during the week. Those men criticize the Church for preaching love, for talking the Sermon on the Mount, and for being what they say is "impractical." So the Church suffers today by having both of these groups stand off alone. Neither of them is interested in the Church, the most important organization in America. It is the Church which has created America, which has developed our schools, which has created our homes, which has

built our cities, which has developed our industries, which has made our hospitals, charities, and which has done everything that is worth while in America.

Yet today, the Church is the most discarded industry of all, because it has not the co-operation of either of the above groups,—the radical group which claims to be interested only in humanity and not in property, and the propertied group which frankly says that it is primarily interested in property and not humanity. It seems that we should stop side-stepping this question. Instead we should face it squarely and answer both of these criticisms. My answer is as follows:

Jesus was not interested in property, *per se*. There is no question but that Jesus had no interest in property. These things which look so important to us,—houses, roads, taxation, buildings, fields, crops, foreign trade, ships,—it is very evident were insignificant to Jesus. When any of Jesus' disciples came to him to settle some property question, he pushed them aside and said he was too busy to consider it. I am sure that if Jesus were here today, he would tell us all that we are idiots for striving so to accumulate things—building ourselves bigger houses, and getting bigger bank accounts and more automobiles. Hence, when the socialist or the radical or the labor leader complains to me, I frankly admit this fact. Without doubt the Church should emphasize that property *of itself* is of no value, and the only things worth while in life are happiness and the health and the freedom which come from living an upright, simple life.

On the other hand, and this point I wish to emphasize just as strongly, Jesus took the position throughout his teachings, that if his disciples would simply get saturated with his fundamentals, if they would be clean and upright, if they would co-operate with one another, if they would have faith to serve and trust the Almighty for the results, they would never have to worry about property. Property would take care of itself. Jesus emphasized, first, that they should not think of property; but he always closed his discourses by some such statement as this: "If you will do these things, all of the others will be given to you."

It is absolutely impossible for any individual to develop the above fundamentals of prosperity,—faith, integrity, industry and brotherly kindness—without being successful in the highest sense of the word. I do not refer to the mere accumulation of money, but include all that a common-sense use of money can provide, namely, a necessary competence, goodly repute among one's fellows, service in the community, and, above all, that inner satisfaction which no possession of pelf can purchase. It is fundamental law, "Whatsoever a man soweth that shall he also reap."

Yet even in the matter of secular wealth statistics show



that the Church is the greatest factor in the worldly success of men, groups and nations. Some readers may have seen a book written by Professor Carver of Harvard entitled, *The Religion Worth Having*. In that book the author discusses the various denominations of Christianity. Then he says most conclusively that the religion worth having, the religion that will survive, is the religion which produces the most. Yet this production will not come by seeking production *per se*, but rather by the development of these fundamental characteristics which have been described.

Try as you will you cannot separate the factor of religion from economic development. In the work conducted by my Organization at Wellesley Hills we study the trend of religious interest as closely as we do the condition of the banks or the supply of and demand for commodities. Statistics of church membership form one of the best barometers of business conditions. We have these figures charted back for the past fifty years. Whenever this line of religious interest turns downward and reaches a low level, history shows that it is time to prepare for a reaction and depression in business conditions. Every great panic we have ever had has been foreshadowed by a general decline in observance of religious principles. On the other hand, when the line of religious interest begins to climb and the nation turns again to the simple mode of living laid by in the Bible, then it is time to make ready for a period of business prosperity.

## XI

### *The Future Church*

The time is coming when the Church will awake to its great opportunities. The greatest industry in America but the most backward and inefficiently operated, is still in the stage-coach class.

Of course the Church is very far from developed. The Church is in the same position today as were the water-powers fifty years ago. The Church has great resources; but these resources are sadly undeveloped. From an efficiency point of view, from an organization point of view, from a production point of view, the Church today is in the stage-coach class. It holds within itself the keys of prosperity. It holds within itself the salvation and solution of our industrial, commercial and international problems. Yet it is working, or at least the Protestant branch is open, only three or four hours a week. The Church has the greatest opportunity today of any industry. It is the least developed industry, the most inefficiently operated, and the most backward in its methods.

Let us shut our eyes and look ahead at what it will be twenty-five years from now. Let us imagine five churches within

a radius of five miles. All of them now operating independently. Each one open only a few hours a week. Twenty-five years from now these five churches will be linked up together under a general manager who will not be a parson, but who will be a business man.

Today the preacher of our churches is a combination of preacher, business manager, and salesman. He is the service department, the finance department and everything but the janitor. The Church is being operated today as a college would be operated with one professor, who would be president, treasurer, general manager, and everything else. The Church is being operated today as a factory with simply a production man and no one to tend the finances or the sales. Manufacturers reading this book know how long a factory could be run with only a superintendent and no one to sell or finance the proposition.

Twenty-five years from today, instead of the pastor being at the head of the church and a few good people doing voluntary work, there will be four or five churches of the same denomination united under one general manager. I do not mean by this that four of them will be closed. They will all be open much more than they are now; but they will all be under one general manager and will be taking orders from that general manager. Twenty-five years from today the churches will be self-supporting. The days of begging will be over. Religion has been cheapened by singing about "salvation's free for you and me." When we have our legal difficulties, we go to a lawyer and pay him; when we have a pain we go to a doctor and pay him; if we want our children taught we pay the price; but if we want our children instructed in the fundamentals of prosperity upon which their future depends, we send them to a Sunday school for a half-hour a week with the possibility of having them taught by a silly girl who doesn't know her work. In any event the parent seldom takes the trouble to ascertain the quality of the teaching.

The time is coming when the Church will awake to its great principles and opportunities. The greatest industry in America is still the most backward and most inefficiently operated. When these four or five churches are combined, the preacher will not have to spend half the week in preparing a different sermon every Sunday. He will have two weeks or a month to prepare that sermon. He will have time and have the "pep" and energy to deliver it to you so you won't go to sleep while sitting in the pews. The audience will then hear the same preacher only once each month, and the preacher will then have more than one congregation to appeal to.

The same man is not going to be expected to preach on Love, Hate, the League of Nations, How to Settle Labor Dis-

putes and the Health of the Community and every other subject. All of these men will preach the salvation of Jesus, but each one will specialize in one particular phase of the Christian life, such as Faith, Integrity, Industry, Co-operation. Then we will take more stock in our preachers because they won't pretend to know every subject. Then the preacher will not be of lesser intelligence than the average audience.

Fifty years ago the ablest men in every community were the preachers, the doctors, and the lawyers. They were the only college graduates of the town and were looked up to. To-day, while we pay our salesmanagers from \$15,000 to \$20,000 a year, and lawyers and doctors large fees, we pay our preachers only miserable salaries. It's a damnable disgrace to all of us. I often think that if Jesus were to come back to us, that he would take for his text that thought from the Sermon on the Mount, "If you have aught against your neighbor, before you enter into your worship go and square up." I think that when he came in to speak to us on Sunday morning, he would say:

"Gentlemen, I suggest that before we have this service, we raise funds to pay the preacher a decent salary."

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Just before I went to Brazil I was the guest of the President of the Argentine Republic. After lunching one day we sat in his sun parlor looking out over the river. He was very thoughtful. He said, "Mr. Babson, I have been wondering why it is that South America with all its great natural advantages is so far behind North America notwithstanding that South America was settled before North America." Then he went on to tell how the forests of South America had two hundred and eighty-six trees that can be found in no book of botany. He told me about many ranches that had thousands of acres under alfalfa in one block. He mentioned the mines of iron, coal, copper, silver, gold; all those great rivers and water-powers which rival Niagara. "Why is it, with all these natural resources, South America is so far behind North America?" he asked. Well, those of you who have been there know the reason. But, being a guest, I said:

"Mr. President, what do you think is the reason?"

He replied: "I have come to this conclusion. South America was settled by the Spanish who came to South America in search of *gold*, but North America was settled by the Pilgrim Fathers who went there in search of *God*."

Friends, let us as American citizens never kick down the ladder by which we climbed up. Let us never forget the foundation upon which all permanent prosperity is based.

THE END



# Men Who Lead

*By Lowry Nelson, Director Extension Division, Brigham Young University*

Nobody knows, perhaps, just what it is that places the magic stamp of leadership upon a man; but everyone recognizes the stamp. Each day the call of great needs and great opportunities singles out one amongst us and places the garland of the leader upon his brow. Each day the conflict of forces within and without measures his strength. If he is genuine he will push forward to final conquest over evil. If he is honey-combed with insincerity he will go down in the strife.

The call for leaders is not to the few; it is to all. In a great democracy such as the Church of Jesus Christ the door of opportunity stands open to everyone. But it is not a draft; it is a standing call for volunteers. He who will may serve; he who serves, leads. Not everyone will answer the call. "Many are called but few are chosen."

In the final analysis leaders are not really "chosen." They choose themselves. They determine in their own souls whether they will answer the call. True, there are many who are chosen before they are born. They are innately endowed with the qualities of personality and body which set them apart from the rest and characterize them. But there are many who are endowed in this manner who are not leaders. Why? Because they have not prepared themselves. They have not spoken unto their own souls and said, "I will rise up out of this and go forth answering the call. I will make myself prepared for great things. I will grasp the opportunity today, be it ever so small, to serve my fellowmen. I will study and improve my mind. I will learn the lessons of success. Someday my great opportunity will arrive."

"Where is there a man who will do this piece of work?" asks the waiting world. The question is broadcasted everywhere. It is not sent to a limited mailing list. But the responses, like the answers to the average questionnaire, are very few. Why? Because men will not choose themselves. Most great leaders are really self-appointed in this sense. They have dared to take responsibility. They have had confidence in themselves; have prepared themselves for the doing of great things; and above all, they have had desire and will to serve.

What is it that places the magic stamp of leadership upon a man? God and the man himself.

*Provo, Utah*

# Spiritual Development Needed in Education \*

## Specific Purpose of the Church School System

*By President Heber J. Grant*

I am deeply interested and always have been so in our Church School System. Man is, as we all know, a triple being; there is the spirit first and foremost, then the mind or intellect, and lastly the body. Unless the spirit is properly educated, our education is not complete and we have a lop-sided individual.

When I was a young man, in reading some statistics, I was astonished to find that there was a higher percentage of education within the state penitentiary of Massachusetts than there was outside of it; that is, that the average was better in the penitentiary than in the remainder of the state. This made a very profound impression upon my mind. From that time until the present, I have seen nothing and read nothing but what has confirmed me in the conviction that the mere development and improvement of the body and the intellect by education, without developing the spirit, does not accomplish what education ought to do for a person. To my mind, and I have repeated it time and time again whenever I have spoken in our Church Schools and in private in regard to schools, the specific purpose of the Church School system is to make Latter-day Saints—to educate the heart, so to speak. The heart is the engine and if it is alright, we can generally get along pretty well so far as the head and the other parts of the body are concerned; but unless the heart of a man is right, unless a man is determined to do good, unless he believes in God and in Jesus Christ, and believes in the divine mission of the Prophet Joseph Smith, he cannot accomplish what he might achieve in this Church if he had that knowledge. It is to implant that knowledge in the hearts of the people that we have a school system, and if the Church school system fails to do this, it will not have accomplished the thing for which it was organized, that which is expected of it, and which we all hope and pray for it to do.

I am very sorry indeed that a great many simply study and learn the words, so to speak, the letter of things, without getting the spirit of them. The spirit, we are told, gives life and animation and power, and it is to develop the spirit of man that we have established this Church school system. Last year,

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\*Remarks at the Church School Convention, Oct. 18, 1922.

counting what the good people paid for tuition, over one million dollars were expended in our Church school system. That is a tremendous amount of money; yet I think it was very well expended. I believe it was well worth it. I said once, that if the University at Provo, originally known as the Brigham Young Academy, had done no more than to have converted and made a thorough Latter-day Saint of Stephen L. Chipman, it was worth all it had cost up to the time that he graduated. I have often remarked that if all of our missionaries who have gone to Germany had never accomplished anything more than the converting of one man, Karl G. Maeser, it was worth all of the expenditure, because one splendid worker for the Church of Christ here on the earth, a man devoting his life, thought, care and all the ability that he possesses for the advancement of God's kingdom, will assist in the salvation of very many souls; and a single soul saved is of more value than the wealth or intelligence of the world, because without salvation our wealth or intelligence will be of no particular value to us. Every Latter-day Saint should have before his eyes the great prize, the pearl of great price—life eternal—the greatest thing in all the world that can be secured by the labor in which we are engaged, and we should never lose sight of that. I believe that the teacher who has a love of God and a knowledge of Him, a love of Jesus Christ and a testimony of His divinity, a testimony of the divine mission of the Prophet Joseph Smith; who implants these things in the hearts and very beings of the children he is teaching, that such a teacher is engaged in one of the noblest and most splendid and remarkable labors that any person can be engaged in.

I have always had a splendid and high regard for teachers ever since I myself once tried to teach. I taught penmanship and bookkeeping in the old Deseret University, now the University of Utah. I never realized how difficult it was to convey one's ideas to somebody else until I engaged in teaching. I would borrow a half dollar from the boys and tell them to make an entry of it, and almost invariably, they would credit me with that half dollar, and when I made out a bill and requested them to pay the debts according to their own books, they would complain and say, "Why, you owe me the half dollar." I would say, "Your own book and your own handwriting testify that you owe me a half dollar and I want you to pay your debts," and I had to adopt a great many methods of that kind to hammer such things into the heads, so to speak, of those whom I was trying to teach bookkeeping. It gave me a remarkable respect for those who are engaged in the occupation of teaching.



It has fallen to my lot to visit a great many of our Church schools, small and large, and frequently to meet with teachers and students of the Latter-day Saint University, and occasionally with those in Provo. I regret that the charters of the Brigham Young College and of the Brigham Young University are of such a character that I have to stand at the head of these schools. I regret this because I do not believe as much can be accomplished by having an ex-officio person at the head of them, for my time is so occupied that practically I can give no personal attention to these institutions. Good would be accomplished if we could so arrange it that some individual who could be on the ground and take a more active part were the president. But that is getting away from my subject.

*The whole sum and substance of my subject is contained in the fact that there is one thing, and only one, that these schools ought to do, and that is to make Latter-day Saints; and, as the salvation of the children of God here on the earth is the purpose for which the Gospel has again been revealed, that is the reason for the establishment of these schools, and the specific reason. Unless these schools had been established, I believe that some of the strongest, best and most noble workers in the Church of Christ would not be such noble workers, would not have their faith, would have gone away for their education without a love of God in their hearts, and would not today be numbered in the membership of the Church. I believe that as a cold-blooded business proposition, we should try to discern and find out the spirit of men and women teaching in these schools, to see to it that we haven't somebody teaching there just because there is as good a salary as they could get somewhere else or because they can do better financially, and who pay their tithing simply because they are working in the Church school system, as I know some have done, for the day they got another job they discontinued paying their tithing. When we can get rid of every teacher who has not the love of God and the love of Jesus Christ and the love of this work and of implanting in the hearts of the children the testimony of the gospel of Jesus Christ, and have only those who are determined to make Latter-day Saints, then this school system will grow more rapidly than it has in the past, and the specific object for which it was created will be more rapidly attained.*

May the Lord bless each and everyone of you in your labors is my prayer and desire, and I desire this and pray for it with all the strength I possess, and ask it in the name of Jesus Christ. Amen.

# Aspects of the Atonement

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*By Nephi Jensen, Formerly President of the Canadian Mission*

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One night while I was speaking on a street corner in Toronto, Canada, on Faith and Works, a preacher in the audience spoke up, "What does the blood do?" The man who asked this pertinent question believed that man is saved solely by the grace of God. His phrase "the blood" of course was intended to be figurative. He really intended to ask: "Just how does Jesus save through the principles of salvation you teach?" This is a very important and practical question in theology. What follows is not in any way a full answer to this question. It is merely a very humble attempt to point out a relationship of Christ's atoning death to the saving principles of the gospel.

It is a prevailing notion among Protestants that the idea of a man's works contributing to his salvation is utterly incompatible with the theory of salvation by grace. Some years ago I heard a brilliant evangelist preach on this subject. In the course of his sermon he drew a horizontal line across a blackboard and said: "This line represents salvation by works." He next crossed this line with a vertical line, and remarked, "This line represents salvation by grace. The two theories are diametrically opposed to each other. If the doctrine of salvation by grace is true, the doctrine of salvation by works is false."

## *What is Salvation*

This evangelist and others who hold the same views, have become confused by failing to understand the meaning of the one word "salvation." What is salvation? The right answer to this question will help us understand how Christ saves. If the evangelist just quoted had been asked this question he would have answered, "To be saved means to escape divine punishment." This is the Catholic and Protestant definition. According to this theory, the fall of Adam was a great blunder. But the fall was not a blunder. God foresaw it. The words of Lehi are conclusive on this point: "Adam fell that men might be; and men are that they might have joy." According to this divine doctrine of the fall, God is a great school master. He is not a vindictive judge. He is not keeping a penitentiary. He is the keeper of a great university of eternal progress. In

this university the essential qualification of the pupils is the possession of the divine power to overcome and rise above sin and degradation. This idea of life and salvation means much more than a mere acquittal of guilt. It means mainly the development of the power to keep from becoming guilty.

The prophet, Joseph Smith, said, "Salvation means a man's being placed beyond the power of all his enemies." This definition is terse, pointed, sensible and comprehensive. Moreover it is scriptural. It is in exact accord with John's words: "To him that overcometh." It is very expressive. It means triumph. John declares the same truth in another place. "This is the victory that overcometh the world, even our faith." (I John 5:4.) The Christ taught the same doctrine: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32.) Perfect freedom is perfect salvation. When a person is free from the tyranny of evil desires, secure against the temptations of Satan, and undeceived by the allurements of this vain world, he is saved.

Salvation, then, comes through divine power. In the Doctrine and Covenants (Sec. 11:30) the Lord says: "As many as receive me, to them will I give power to become the sons of God." This scripture is in perfect accord with Paul's fervent testimony written to the Roman Saints: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.)

### *The Atonement and Faith*

If at this point it should be asked, "How does Christ save?" we should answer, "He brought to man the power of God, that gives a complete victory over the foes of the soul." This power of God unto salvation comes to those who believe. Is faith, then, a saving principle or power? Let us see. To be saved means to be secure against temptation. Every temptation speaks in the serpent's original words: "It is desirable," if the tempted one yields to sin's deceitful enticement it will be because he is not, at the moment, vividly aware of something that is infinitely more "desirable" than the sinful course. Suppose at the moment of temptation there is in the heart of the one tempted the soul-rooted conviction, "There is nothing so kingly as virtue." Would such a one sin? Certainly not. He could not sin so long as sovereign faith kept alive in his soul God's command, "Be clean!" It is only when faith grows dim or wavers that sin does its deadly work.

That faith is a saving principle is expressly declared in the scriptures. Peter writes about "receiving the end of your faith,



even the salvation of your souls." (I Peter 1:9.) Paul referring to the salvation of the Gentiles speaks of God "purifying their hearts by faith." (Acts 15:9.) King Benjamin of the Book of Mormon tells of those whose "hearts are changed by faith." (Mosiah 5:7.) Of Alma it is written, "According to his faith there was a mighty change wrought in his heart." (Alma 5:12.)

But what has this idea of the saving power of faith to do with the question, "How does Christ save?" It has much to do with this question. Paul exhorts the Saints to look to "Jesus the author and finisher of our faith." (Heb. 12:2.) A Book of Mormon passage holds the same idea. (Moroni 6:4.) Notice the phrase, "author and finisher of our faith." What does it mean? It means that Jesus established faith. Well, how did Jesus establish faith? By making it possible for us to believe. How did he make it possible for us to believe? By manifesting the person, power and love of God, he made God so real or manifest to the world that man can take firm hold of the idea of God, and have faith unto salvation.

Christ not only taught men to believe, but he also gave them power to believe. Mark his words: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.) With the cords of faith and love he draws men from sin to righteousness, and to God.

### *The Atonement and Repentance*

But power to resist temptation alone will not bring salvation. For in spite of the best training, and the purest teachings, all men commit some sins. Consequently man needs power to rise from a fall. He needs the means to overcome the evil effects of his transgressions.

How can a bad man be made good? We shall get the right answer to this question by asking and answering another. What is the most harmful effect of sin upon the soul? Sin enslaves the sinner by making him love sinful things. What then is the means of escape from this enslavement? Purification of the heart, or true repentance. But how can an impure heart be made pure? Can the sinner cleanse his own soul? Can he, of his own power, repent? Take an illustration. A rich young man takes to gambling. He acquires a love for the game. Then of a sudden he learns that some of his friends have turned from him because he spends his nights at the card table. He commences to soliloquize, "I like gambling, I can well afford the pleasure. But I like the respect of my neighbors more than the pleasure of the game of chance. I shall quit gambling." He quits. What has happened? True, he has turned from a

bad practice. But he still loves the sinful thing. Suppose he is away from his friends and is tempted to gamble, what then can save him? Only the power that can take the love of the sinful practice out of his heart.

But what power can purify the heart? Only true, "Godly sorrow" for the sin can make the heart pure. Let the young gambler of our illustration go to church and listen to a fervent sermon on the divine mission of the Son of God. Let the preacher earnestly and truthfully testify, "I know that my Redeemer lives." What will be the effect of this testimony on the young gambler? If he is teachable, his soul will be mellowed and his heart will be made as tender as the heart of a child. If he should put his feelings into words he would say, "That preacher told the truth. With all my heart I believe his testimony. Christ is my Redeemer. He truly lives! He loved me so much that he suffered and died for me. Oh, I am sorry I have insulted One so good and true by my sin. I will never gamble again. I hate the dice and cards. They are implements of degradation and shame."

This repentance is different from the kind that leads a person to give up a sinful pleasure that he might purchase the respect of friends. "For Godly sorrow worketh repentance to salvation." (2 Cor. 7:10.) It not only reforms outwardly, but it purges the heart.

Genuine repentance is a gift of God. It was made possible through the tender love of God which was revealed in the torn, bleeding, flesh of Christ.

That the power or gift of repentance comes through a manifestation of God's love is definitely declared in the scriptures. In his letter to the Romans, Paul speaks of the "goodness of God" that "leadeth thee to repentance." (Rom. 2:4.) What does he mean? He means that when we become vividly aware of God's tender goodness, our hearts are mellowed to "Godly sorrow for sin." In Acts (11:18) we read, "then hath God also to the Gentiles granted repentance." In Alma (34:15; we are told that "Christ bringeth about means unto men that they may have faith unto repentance."

### *The Atonement and Baptism*

But faith and repentance alone will not give a complete victory over the evil powers arrayed against the soul. Pure faith will lead to genuine repentance. Thus repentance will lead to reformation. But even after the most sincere repentance there would still remain in the heart the discouraging thought, "I cannot undo the evil things I have done." As long as these specters of past sins rise to haunt the soul it will not

be possible to fight the fight of faith and win. For in a person's most resolute hours, the unseen enemy would whisper in the ear of the soul struggling to be free, "What is the use of your trying to be a saint? Try as you will you cannot wipe out your past bad record." How can this discouraging voice be silenced? A simple story will help us answer the question.

Mr. Brown offended Mr. Jones, one day. The two became bitter enemies. After a long period of estrangement they suddenly met on a street corner and before they could recall the old grudge, they grasped each other's hand warmly and looked each other in the eye for an instant. Then followed a short conversation. The two parted friends. What happened? A token of reconciliation passed between them. By this token the two were made to feel, "the past is forgotten; we are friends again."

It is the verdict of all human experience that estrangements between two persons can only be removed by the exchange of some token of forgiveness or reconciliation.

This idea holds true in religion. The person who still has in his soul the verdict of divine condemnation can only have that verdict set aside by a divine token or covenant of forgiveness. Water baptism is God's covenant or ordinance of forgiveness of sins. This rite is a divinely instituted, and efficacious ordinance. The atoning sacrifice of Christ invests it with saving efficacy.

But how does the vicarious suffering of the Son of God give to this simple ordinance saving virtue? We might answer this question by stating the mission of the Savior in terse, simple words as its force and effect come home to an individual soul. Through the gospel message, Christ in effect, says to the repentant one, who is about to descend into the watery grave, "I am the Son of God, I am your Elder Brother. I came into the world, suffered and died to save you from sin. You are human and frail. Because of your fallen nature you have sinned. But all is not lost. There is virtue in you yet. If you will look up in trusting faith, turn from your sins, by true repentance, and take upon yourself my name, in the waters of baptism your past sins will be forgiven."

The Christ solemnly proclaimed this promise of forgiveness of sins through faith, reformation and obedience. He also proved its divinity by proving his own divinity. By his spotless life, by his mighty works, and finally by his resurrection from the dead, he demonstrated his Godhood. By divine power he triumphed over death. Having established his divine Sonship his promise of forgiveness, in baptism, becomes God's promise; and those who obey the ordinance can do so



with full faith that He who has promised can perform. By living faith "in the operation of God," made possible by the atonement of the Christ, baptism does, in fact and truth, bring remission of sins.

But in order that baptism shall be in fact and truth a divine token and covenant of forgiveness of sin, it must be administered by one holding authority to act in the name of Christ. The great, solemn, awe-inspiring thought, that one is obeying an ordinance at the hands of one who by virtue of divine appointment and ordination acts in the very name of the Christ, so intensifies the faith of the one who receives the ordinance that there comes to him the grace predicated upon obedience. It requires the Priesthood of Christ as well as the atonement of Christ to invest baptism with saving efficacy.

### *The Atonement and the Gift of the Holy Ghost*

But remission of sins alone will not restore a person to the condition he was in before sinning. "The soul that sinneth it shall die." So saith the scriptures. And human experience is in accord with this divine truth. Through the ravages of disease the body is devitalized. Through sin the soul becomes gross, and loses its fine spiritual sensibility and life. This spiritual life must be restored before a baptized believer will have power to win in the fight against sin. Christ's positive declaration to Nicodemus that a man must be born of the Spirit is more than dogma. It is the statement of a great truth.

From whence comes this new spiritual life? "Physical life comes only from antecedent life," so says the biologist. Spiritual life comes only from God, the source of spiritual life, says the gospel. By natural birth man comes into the consciousness of the physical world. Through the birth "of the spirit" he comes into the consciousness of the beauties and realities of the spiritual life.

The reception of the gift of the Holy Ghost, too, is made possible through the mediatorial mission of Christ. In both the physical and spiritual world the law of affinities is operative. Like cleaveth to like. The pure Spirit of God comes to those who have been made pure within. Our hearts are made pure through the power of the gospel of the Son of God. For it is written, "And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost." (Moroni 8:26.)

### *Conclusion*

Overcoming evil with good is the central idea in the scriptural doctrine of salvation. Moral and spiritual power is the

essential qualification for this victory over the foes of the soul. This power to conquer the forces of evil is given to man by the Son of God, through his atoning death. In his divine ministry Christ manifested to man the person, power and love of God so vividly that he made it possible for man to grip and hold the idea of God with living, vital soul-controlling faith. In his torn, bleeding flesh, he revealed the tender love of God so perfectly that men are moved to repent of their sins with pure, Godly sorrow. Through the ordinance of baptism he gives to man forgiveness of past sins, and thereby nullifies the soul-enslaving sense of guilt. By reason of the pure meekness and lowliness of heart that comes to those who have received a divine forgiveness of sin, they become worthy of, and receive the gift of the Holy Ghost, through which they are restored to the power of purity.

Salvation is both of grace and works. Through the grace of God revealed in the mission of his Son, Jesus Christ, the principles, gifts, powers and authorities of salvation are given freely to man. Through man's faith, repentance, baptism and continued righteousness, these principles, gifts and powers are made efficacious in their individual lives. The gospel adds God's strength to man's strength. By the united strength of God and man cometh that complete victory over the world which is divine salvation. Through this marvelous, God-given triumph over the world the flesh and the devil, comes joy and glory!

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## Eventide

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Pale tints of glorious evening time  
 Are flung across the sky;  
 The golden glow of sinking sun  
 Is flushing far and high.

The mountains stand out firm and bold,  
 The lake below, serene;  
 While glowing hues from heaven reflect  
 On waters' wondrous scene.

Subdued are songs, all nature rests,  
 Earth in calm joy, I see;  
 May I, as even, pass on in peace  
 To live eternally.

*Woods Cross, Utah.*

*Milo F. Kirkham.*

# A School in the Wilderness

(See Frontispiece)

*By Prof. H. R. Merrill, of the Brigham Young University*

If conditions prevailed in the days of John the Baptist such as prevail here, it is possible that the great forerunner came directly from a great university when he came as a voice crying in the wilderness. For here tucked away in one of the most beautiful canyons of the great Wasatch range, without telephone or even daily mail connections, is what may become one of the great institutions of the west. The Alpine Summer school, a dream two years ago, a wild venture last year with a mere handful of students, but a great reality this year, is a pioneer among pioneers: a suitable child of the great institution founded by the empire builder,—Brigham Young.

Civilization, however, always reminds me of great waters at flood: it filters into unknown, unheard of places in mere drops and tiny stream-like feeders, and then rushes in with resistless sweep, especially in our modern times. As I sit under my balsam tree typing this article I find my meditations punctuated by blasts of advancing civilization which roll up the Timpanogos trail and are tossed back from peak to peak, reminding one for all the world of Rip Van Winkle's queer little men and their ten pins, only to disappear over the crags of the great, old mountain. Those blasts come from the new scenic road which is creeping into Aspen Grove this week and which will place the once isolated Alpine Summer school upon one of the most beautiful and, if one can judge by its scenic possibilities, the most used scenic highway in the state. Whereas the arrival of the stage at the camp three times a week is greeted now by the students and faculty as the arrival of the mail in the old days of the pony express, in the near future daily mail will be a possibility and constant communication with the outside world will be maintained.

Only today a car came from Provo via American Fork canyon to carry several of the Alpine Summer school students around to Timpanogos Cave and thence to Provo where they will entrain for the east. Today, too, Dr. M. C. Merrill, of the Brigham Young University, drove his car to the ridge, or to speak more correctly, to the top of the old lateral moraine just above the camp, and used Professor Cannon's burro to finish the trip with his luggage. By the end of the coming week, that is by August 18, cars will be making regular trips around the new highway.



The road, however, will not mitigate against the Alpine school but will only serve to make it more accessible without robbing it of any of its Alpine or outdoor features. The campus of the school itself is off the regular road a few scores of yards where necessary privacy and calm may be maintained. Were it not for the splendid view the autoist will get of the school and its miles and miles of surrounding mountain and sky, from the ridge above camp, he might pass without noticing it at all.

The school campus is not in Aspen Grove proper, but is located on a small knoll two hundred yards east of the grove. The site is almost wholly surrounded by pines and aspens. The men's dormitories are located close to the class tents and in close proximity to the restaurant and library. The girls' camps, on the other hand, are located across Timpanogos creek among a dense forest of beautiful balsams and aspens; while in the creek bottom between the camps and in the grove west of the girls' camps, the faculty members have pitched their tents. Young married couples, several of whom are studying



Some of the faculty of the Alpine Summer School as they appear while on duty. Front row, left to right: Dr. F. L. Martin, Professor Fred Buss, Dr. Henry C. Cowles, Professor B. F. Larsen, Professor Thomas C. Romney. Back row: Professor C. Y. Cannon, Professor H. R. Merrill, Dean Hugh M. Woodward.

at the school, have almost without exception pitched camp in Aspen Grove where the government, through the forest service, has provided a few camping luxuries.

It is the common opinion of teachers and students that the opportunity for study afforded here is far better than can be found anywhere else. Although the social life is not neglected, it is controlled. A maximum amount of time is given over to work. Twice a week, or thereabout, a regular program is given at which all join in entertaining one another. Every night after supper volley ball, horse-shoe pitching, singing, and visiting, occupy the entire group for a short period. While the library is not large it is well selected for the work in hand and affords opportunity for all necessary research.

The nature classes, of course, are much better provided for here than they could be in the richest university on the globe, for where is the university other than this and similar outdoor ones that can have on hand in its geological library or laboratory a complete record of the rocks through many ages with their accompanying faults, escarpments, strikes, fossils, strata, and evidences of the weathering process? Where is the university that can keep in its green house or on its experiment farms all kinds of plant life of the several zones showing succession and climax, from the lichen to the Douglas fir, from the former zones to zones that are truly Alpine? Where is the university, regardless of its wealth, that can keep in its museums all sorts of moths, beetles, bugs, and birds on the wing or in the chalices of wonderful mountain flowers? Where is the university that can preserve in its back yard the remnants of an age-old glacier with its accompanying lakes, moraines, Alpine flora, and actual movement? In art, the Alpine Summer school serves equally well. Surely there is not a school campus in all this world that can present as many interesting views of mountains, streams, cliffs, trees, and a host of other things that represent the very life of the artist.

And then the life! School here and at similar places in the wilderness is one long vacation where the resinous balsam, the aspen, the mosses, the ferns, the flowers, and the water-falls blend together in one satisfying atmosphere. The school is at an elevation of 7,500 feet. That means that a hot night in summer is unknown, and even the days are cool in the shade. In fact, there has been a little complaint of the cold, but not a word about the heat. The water at this altitude is another source of recurring pleasure. Crystal springs innumerable in and around Aspen Grove supply all the cold and refreshing water that a city could use.

As I sit here on the afternoon of an August day I am cool

and free from discomforts. I am sitting beneath some balsam trees which surround my tent. My typewriter is resting upon a table I made from scraps of lumber I picked up around Aspen Grove. I am sitting on a folding chair that I brought with me into the wilderness. My family is here, as are the families of the married students and many of the instructors. We find life here delightful. When we first came we were so unused to the pioneer, outdoor life of our fathers that we thought we might soon pine for civilization and its lures. We have found the opposite to be the case: we pine for the pines and the aspens of our little camp. Last week I went to Provo where I spent a perspiring day. From the time I landed upon the hot, dry pavements of the city until I was on the truck ready to return, I longed for my camp in the mountains with its freedom, its delightful, refreshing coolness, and privacy.

Of course, there are a few inconveniences in the mountains, but they are so inconsequential in comparison with the delights, that they are entirely negligible. No one who has spent a summer here will ever be entirely satisfied with a summer school anywhere else. It was that thought, perhaps, which prompted W. A. Paxton, principal of the Uintah High school, to say just before leaving for Vernal, this afternoon, that within five years the Alpine Summer school will be the largest summer school in the west, if the Brigham Young University is able to furnish the physical equipment necessary for such a school.

This year there have been connected with the Alpine Summer school over one hundred students hailing from nearly half the states in the union. Every one of these students will go away from the School in the Wilderness with a feeling that it is good to have been here. Certain it is that the school in the wilderness has demonstrated its feasibility.

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## Satisfaction

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It is a wonderful gift to be able to make our lives fine, clean, sane and efficient. There is no satisfaction that can equal the satisfaction of knowing that we are strong enough to give aid to those who need us and still not burden other souls with the weight of our authority. If our advice and help are needed to make a friend successful and wise, let us give freely, gladly, and then not make the mistake of expecting something in return:

There's a satisfaction in doing, one by one,

Little things that another leaves undone.

But there's a greater satisfaction, I learn,

In a friendship that asks for no return.—D. C. Retsloff.

*San Diego, Calif.*



# Reminiscences of Willard

*By Alfred Lambourne*

"Sweet Auburn, loveliest village of the plain." No, I shall not say that Goldsmith's famous line applies to our village between the shore of our Inland Sea, and the feet of the Wasatch range; and yet, I repeated those words upon that day when first to my sight was revealed its rural beauty. Half a century ago or close to that time, in my sketch book was recorded one of those combinations of meadow, stream and grove and height, of orchard and cottage and garden wall that made of Willard, in my artistic estimation, the most beautiful of all our intermountain villages. My first sketch of Willard was made in the springtime of the year, and in the springtime of my life. Let me think—was it the pleasure and hope of youth that made the place appear so charming? To the artist there are few more attractive things in the rural landscape than a cobble garden or orchard wall, and there were many of these in Willard. And the branches of the apple trees hung over them, and in that month of May were covered with the blossoms of white and pearl, and the dandelions, with their serrated discs of rustic gold, fretted the grasses or massed by stream and wall. And the bees hummed afield or around the straw hives beneath the clustered trees; and the meadow-lark uttered bubbles of melodious sound. All beautiful! And the sketch book of an artist, or the note-book of a poet, might have been enriched with their transcriptions. And to the westward lay the waters of the Inland Sea, and to the east, the great mountain, ledge above ledge, wall above wall, until the naked crags traced their jagged outline against the azure of the vernal sky.

O naked crags, jagged outlines—no, there is no other village in Utah so picturesque, its rural beauties nestled so close to such a forbidding mountain! Ah! how the geologists rave when they look up at those belts and heights of riven stone! Ah, the mind is almost appalled at the gulfs of time that intervene between these, our days, and that period when the mountain was heaved up so! Yes, primal seas have disappeared, ages of the action of fire and ice, of Plutonic agencies, and glaciation have come and gone since then, and in time the rustic village of Willard found place at the giant's feet. Yes, all beautiful or grand or terrible, or something to stir the mind and heart and soul! And so it was but a few days ago as I passed

the village by. The cobble stone garden and orchard walls have become more beautiful in the artistic sense with the passing of the years, moss and lichens mottle the stones; the apple trees have become aged with twisted and gnarled trunks and limbs, and the habitations that tell of the past appear more lovable or historic because of that which has transpired within or around them. And the trees, not this time were they covered with bloom, but with the ruddiness of clustered fruit. But the mountain stood there the same—of what significance are fifty years in the life of a mountain? And there were children playing in the village streets, but they were the grandchildren of those who were youths and maidens when my first sketch of Willard was made. And on the hillside there was the village graveyard, and brides and bridegrooms of the earlier days slept there. Yes, beautiful or grand or terrible, or the embodiment of peace and progress—just as one may think to see it. At any rate, there was my favorite village in the state, and there stood the mountain, calm, majestic, the summer brightness on all its crags and the waters that came into the vale sparkled in the sunlight. And I looked around and admired it, loved it all as in the years before.

O my, what a prelude to the few notes to follow, and how foolishly personal! Well, sinners may hope, at least, to be forgiven.

"There came a change as all things human change." There is an antique quotation. Willard was not thought of when that line was written. But nature, too, is subject to change.

"O night and storm and darkness, ye are wondrous strong  
\* \* \* \* \*

"From crag to crag leaps the live thunder,  
And every mountain now hath found a tongue."

Those lines are old, too, but nature is always young. The year 1923 has thus far been marked by displays of phenomenal cloud-scapes. Not for many a long year has the writer of this witnessed such a gorgeous and magnificent sunset as ushered in the period of storm which ended in the floods on the night of August 13 along the Wasatch range, and especially at the village of Willard. Flaming tints of cadmium gold, lurid scarlets and sombre crimsons were dashed around the region of the sun, upon the piles of neutral-tinted clouds above the Inland Sea. And in the upper sky there were strange and vivid green and lines of amber upon deeply shadowed azure. We often boast concerning the splendor of our Utah sunsets, yet it is long since there was such a sunset as that one. And this wild beauty over the saline waters was later followed by the storms

which wrought such unexpected desolation, where there had been such a scene of peace. From a point of vantage to the north, we witnessed the advance of the storm from the west to wreck its fury upon the eastern slopes. And a grand advance it was, and grand were the manifestations of power. No display of beautiful colors then, only the glare of lightnings that came to show the struggle of the elements upon the heights.

It is not our intention to write a description of the Willard disaster, the details of the tragedy have been recorded. It has been told how the water-laden clouds were hurled against the mountain and how they were pierced by the aiguilles—the sharp needles of stone, and how the waters rushed down the naked slopes and out through the narrow canyon upon the helpless town. What strange things apparently blind nature does! And yet fate or providence often appears at its back—here it has destroyed, there it has spared.

A morning of loveliness dawned after the storm; the stony heights where the lightning had flashed among the whirling clouds, where the thunder had mingled its peal to the roar of the descending water, were the image of majestic peace. But before one was the work of the floods. But the pathetic tale of death and devastation has been told even down to that masterless dog that shivered and howled where the bridge stream had been. Some day the mountain village will be as beautiful again as once it was; the orchards will bloom, the trees bear their fruits, and happiness dwell under the cloudless skies.

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## Let Me Forget

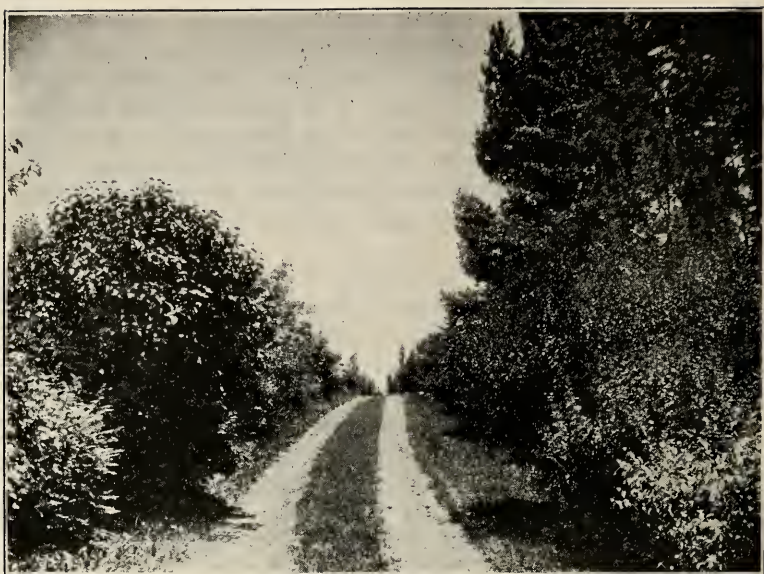
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I do not wish to recollect  
The unkind words that I have said,  
Nor on their consequence reflect  
In memories that I may dread.  
I do not wish remembrances  
Of unkind actions on my way  
To now upbraid with memories  
That vain regrets cannot repay.  
These little foibles I regret—  
Let me forget! Let me forget!  
*Payson, Utah*

Of blighted hopes in other years—  
Of pain that vain conceits forcast—  
Of fancies vanishing in tears—  
Of vain ambition's fretful past—  
Let me in life preserve no thought,  
Where, in oblivion's tomb unsought,  
But banish all, and let them die  
Forever buried, let them lie!  
The ghost of years whose sun is set—  
Let me forget! Let me forget!

*Joseph Longking Townsend.*





The Road Leading to Edgewood Hall, Home of Joseph A. Smith

## A Beauty Spot in Cache Valley

By Alfred Lambourne

In one of the most charming old books of travel, *My First Impressions of England*, by dear, unfortunate, noble Hugh Miller there is a description of Leasowes in the Clent Hills, Parish of Halesowen, county Worcestershire, the home of the poet Shenstone. How exact we are, but it is because we are about to be quite as exact in giving the location of another beauty spot in our own land. Shenstone was an admirer of beautiful women, and of beautiful pictures, and of books. He was also an admirer of beautiful trees; "the works of a person who builds," said the poet, "begin immediately to decay; while those of him who plants begin directly to improve." Are not the words of Shenstone true? And the poet-gardener, the lover of trees, created that landscape-poem Leasowes. Shenstone wrote many poems and some of them were beautiful but none of them were more to be admired than was that combination of trees and meadows, streams and hills, to the creation of which he gave his days. A book of poems and Leasowes—that was the life result of Shenstone.

The above thoughts took form in our minds a few days ago,

as we wandered amid the trees and meadows, looked upon the grounds, which made a background of picturesqueness at Edgewood Hall, situated upon an eminence above the dear little town of Providence in the southeastern part of Cache Valley and which itself is looked down upon by the crests of the Wa-



Through the Grove to the Mountains

satch range. It is one of the most attractive spots, we thought, in our inter-western state.

Tennyson makes a young heir say in *Amphion*:

“My father left a park to me,  
But it is wild and barren,  
A garden too with scarce a tree  
And waster than a warren:  
Yet, say the neighbors when they call,  
It is not bad but good land,  
And in it is the germ of all  
That grows within the woodland.”

Not so could say the genial host, at that place which he created, Edgewood Hall, in Cache Valley. “But it was wild and barren—with a strong emphasis on the was—that he might proclaim in truth. Truly the germ of all that grows within the woodland was in that soil, but it required skill and labor to make that nature-wild into the demesne which surrounds the



On the Road to Clear Water

present Edgewood Hall. Yes, Shenstone, the English poet, was a lover of books and trees, and he who created a beauty spot in Cache Valley, at the foot of our loved Wasatch, is also a lover of books. In his library are volumes rare, and he writes poems, and in his heart of hearts he is a lover of trees.

Is not Cache Valley beautiful? The name is beautiful, the mountains which surround the broad level are beautiful, and so are the trees which come from the heights and wander through the meadows and border them with trees. The trappers must have felt the charm of the place, and Fremont, the pathfinder, found words of praise. Then came the pioneer settlers and the place began to take on its present cultivation. Never do the mountains appear more grand than when one sees them above the gardens, the orchards and fields—the habitation of men. Imagine them, then, above the varied foliage, the trees from many lands, of the place of which we write.

In the canyon backgrounds are the groves of maple, the birch and cottonwood; on the foothills, the chaparral of scrub-oak, and on slopes and in craggy ravines, the cedar and the native mahogany, and on the heights, the spruce and fir and the pines that have choired through the centuries with the mountain winds or listened to the voices of the storm. And older still, there are the gray rocks that have been changeless





Among the Lindens and Hawthornes of Edgewood Hall

from time immemorial, that have seen the generations of men and trees come and disappear while they still warmed in the summer sunlight, grew cold beneath the winter snows, or endured while passed overhead for uncounted time the Constellations. Yes, such is the Wasatch where it looks down on Cache and nowhere is it more to be admired than where it rises above the village of Providence, and above the Conifers, the flowering shrubs and deciduous trees—the lindens, the hawthornes, the chestnuts—of Edgewood Hall.

Can it be—is it true, that so many years have passed since I first looked on Cache, the Hidden Valley? Beautiful appears nature in the morning, the hope days of youth; yes, and beautiful it appears in the evening of life as the shadows fall. Yes, and beautiful, too, it is as the darkness comes, for then, as was said by one of our sweetest poets, “The stars arise and the night is holy.”

# The Call

*By Ezra J. Poulsen*

Alice Grayson stood at the picket gate, and looked cheerfully down the long shady side walk that bordered the street in front of her home. She was a picture of loveliness, set in the background of a June evening, with its labyrinth of sunshine and shadows. The radiance of happy anticipation was on her face; it was likewise expressed in the careful arrangement of her dark hair, and the neat beauty of her simple lavender dress. As she waited she softly hummed a tune, which blended richly with the song of robins, that floated through the trees and shrubbery.

It was not long before the appearance of a tall young man coming along the walk, revealed the object of her waiting. As he approached their eyes met and their faces beamed a mutual understanding.

"You old slow-poke," she said, "you're an hour late."

"Oh, no; not an hour," he remonstrated. But the watch that he pulled from his pocket said that it was true.

"See, I told you so," she cried playfully. "Been down to Williamson's corner, I'll bet. How many games of ten pins did you play?" She laughed lightly, and held up an accusing forefinger.

"Not this time, Dolly; you're wrong for once," he said seriously.

Alice pulled the gate open, and allowed him to enter. "I'm glad I'm wrong," she affirmed, with a note of soberness. Then, plucking a pansy from its bed by the gravel walk, she deliberately drew it through his button hole.

Claude Ellesby looked down at the flower, and then into the face of the girl, and his heart bounded with the joy of knowing that her love was his. During the few delightful months of their engagement, he had learned to think that nothing could happen that would interfere with his happiness, but he was uncomfortably aware that something had happened that might endanger—even destroy it.

"Well, what are you staring at? Why, you look absolutely miserable; what's the matter?" Alice laughed sweetly, but her tone became one of eager inquiry.

"Oh, nobody's dead," he said drolly; "but I suppose you might as well read this letter." He took a neat, business-like envelope from his pocket and handed it to her. "The reason I'm late is that. I've been thinking about it so hard."

While she read, they walked slowly toward the house,

which was a large, old-fashioned domicile, with a broad, front porch and three dormer windows. In keeping with the allurements of the summer evening, they remained on the outside, and seated themselves in a couple of comfortable wicker porch chairs. It was delightful to hear the birds sing, and to catch the passing fragrance from the rose bushes.

"So you have a call to go on a mission," she commented quietly, as she handed back the letter. There was an awkward pause. "Well, what are you going to do about it?" she finally asked.

Claude stirred uneasily in his chair, and let his gaze wander down the flower-bordered walk. He hesitated on the verge of a painful uncertainty, but presently he spoke with decision. "I'm not going." The words were uttered with a sharp, falling inflection, which carried the impression of finality. He fully expected opposition.

But when Alice spoke, it was not in the spirit of combat; it was rather in the spirit of deep concern. "Will you not let me try to show you why you should go?" she asked simply. For a moment she looked at him quizzically; then her eyes fell and she toyed absently with a fold in her dress. It was one of those moments when swift, womanly intuition was taxed to the utmost.

"I don't see how you can show me," he objected.

"Maybe I can't. But, Claude, will you try? Will you be fair with me, and yourself? I don't know how, but there must be a way to make you understand." Her manner was pleading.

He had carefully thought out a plan of explanation that he had intended to use, to make her see his negative attitude favorably, but he began to feel that, somehow, it was useless to argue; yet, there was that in his nature that prompted him to try to justify himself. "I always try to be reasonable," he said slowly; "but don't you see—"

"No, I don't see," she quickly interrupted. It was just like her to change the subject. She was too eager to see him rise up to her ideal of manhood, to risk forcing the question at once. They might quarrel, which would, possibly, spoil everything, and besides, she must think.

"Let's go in."

He followed her into the big, airy parlor. It was the essence of comfort, with pictured walls, and cushioned chairs, and homey rugs. Perfectly at home, Claude threw his hat in one chair and sat in another, while Alice went to the piano and began dribbling her fingers over the keys.

They were the avowed children of mirth, and were soon chatting gaily. Claude began to assure himself secretly that after all it would not make much difference to Alice whether he was as diligent in his religion as he should be or not. To



him this thought was a decided encouragement; and even while they talked, his plans began to soar into the realm of air castles. Little did he know the quality of the blithe, laughing girl before him. She was wracking her brain for a plan that would lead him into the light.

"Play," he asked coaxingly.

"Shall I?" She hesitated a moment; then with sudden inspiration she turned to the keyboard, and made the instrument pour out its melody. As her fingers limbered to their task, her soul responded to the spirit of the music, and the harmony arose and fell in cadences that spoke of love, and beauty, and faith. Claude Ellesby was charmed—he was always charmed by Alice. She played on, and the shadows outside deepened into the soft, mysterious robe of night. The birds out among the trees and hedges, content to cease their singing and listen, folded their heads under their wings and went to sleep. Finally, with a bang the music stopped as abruptly as it had started; and Alice, with a merry laugh, whirled around to confront her listener.

"Why don't you applaud?" she cried, in the ecstasy of her achievement.

The young man arose and crossed the room to her. "Really, you're wonderful, Alice," he said, with enthusiasm.

"So are you," she mocked, whimsically. "That is—you will be when you come back from that mission." She indulged in a doubtful little laugh.

His countenance fell. "Please now, be—"

"No; I guess we'd better not talk about it now; I know what you'll say. Oh, I don't want you to say it." There was a note of sadness in her voice. "Just tell me one thing, would you hesitate if you really had a testimony of the gospel?"

"Well,—I don't know; I haven't a testimony, as you call it. And really, dear, I'm honest when I say so." Alice concealed the pain in her heart, and changed the subject again as quickly as possible. She would wait, and hope.

During the few days that followed, Alice's one thought was Claude, and how she could make him see his duty. She knew that his religious life had been neglected during his boyhood days. Unlike her own faithful parents, his were but indifferent members of the Church, and as a result he had been allowed to drift pretty much as he chose. A combination of circumstances had taken him away from home during much of his young life, and this had brought him in contact with influences that were not of the best. She reflected, however, that it was to his credit that he had remained clean and honorable, and had been diligent in educating himself.

Her mind was thus occupied when the telephone rang. She hastened to answer, and was glad to learn that it was Claude.

He wanted to know if he might come and take her around to Casey's in the evening.

"Oh, yes, I'll be delighted," she assured him, and, hanging up the receiver, returned to her work. A little spring of anticipation welled up within her. All the requisites of a good time were at Casey's. Friends, and laughter, and music were there, and so was he. The prospect would seem good to any light-hearted girl; but to her it was especially so, for she hoped in some way to make him see his religious duty.

Accordingly, at the appointed time they were lingering over banana specials at a favorite table under an artificial palm tree at Casey's. The victrola was playing a favorite military band piece; and the murmur of voices, mingled with the clinking of dishes, and the rushing steps of waiters, arose from all parts of the brilliantly lighted room. A spirit of quiescence had come upon Alice, but Claude grew talkative.

"Business has been rushing lately," he declared. "Briggs told me tonight that the month has been the biggest in the history of the house. And, incidentally (Claude lowered his voice modestly to convey good news) he intimated freely that I was in line for a good promotion.

"Oh, how fine," responded Alice with a show of enthusiasm, but in her heart there was a chill of disappointment. His ambitions, which had always been like her own, seemed suddenly far away and unimportant.

He felt the lack of warmth in her reply. "Alice, aren't you glad?" he said; "you know what I'm working for, and what I'm thinking of."

She did not answer immediately; her eyes roved among the groups of chatting merrymakers; she felt the gloom of an impending misunderstanding. Suddenly she turned to him. "Yes, Claude, I know; and, have you forgotten what I must be thinking of?"

"Yes, I know," he admitted; "but, Alice, won't you overlook this one fault in me? Why should that mission count for everything?"

"Claude, I must measure you by the standard I believe to be right," she insisted. "I think the gospel is the greatest thing in life, and the greatest work is to teach it to others."

"Oh, but really don't you think this missionary business is overdone?" A subtle touch of irony crept into his manner. "I've noticed that a lot of fellows who go don't amount to much when they get back; and besides, people don't take them seriously when they're out. Religion is all right but why try to force it on other people who don't want to hear it?" Claude unconsciously warmed up to his theme.

"I presume, then," replied Alice coldly, "that you are one of those who do not want it forced on you."

"No, I don't mean that; you know I don't, but I can't give up my best chance in life to go on a goose chase that I have no assurance will bring any results."

"Well, if you think it a goose chase, don't think of going. I wonder that you have given it a moment's thought." Alice spoke with traces of anger, and the knowledge of this made her heart sick, for she saw in it failure.

"Because of you," he said bluntly.

"Because of me?" She cast a wounded glance at him. "Claude Ellesby, if you're just thinking of some way to fool me, don't bother any more." She rose from the table.

"Don't be angry," he pleaded.

The music started to play in the little parlor dancing room near by. "Let us dance," he suggested, and led her on to the floor. They moved gracefully among the dancers, and found a certain satisfaction in the rhythm and movement, but each was aware of violent discord in the other.

An hour later when they reached the gate in front of Alice's home, Claude broke what had been a long awkward silence. "Are you really going to throw me over because I'm not going on that mission?" he asked bitterly.

"I'll tell you this much," she answered; "I would never marry a man whose faith is not like my own, and who would not give some of his time and effort to teach the truth to those who are without it."

"Yes, but you don't understand," he declared; "I belong to the Church as well as you, and I believe it is at least as good as any other."

"That's just it, Claude; you belong and that's all. If you were a sincere believer in something else, I'd feel that you were justified. It's your careless indifference that ruins you. I've seen too many with your attitude. By all the laws of nature and training you ought to be different. Your pioneer ancestors had foresight enough to follow a prophet into these mountain valleys, and their legacy to you is one of faith and service; yet you ignore it all."

The moon climbed above the mountains, and looked through the entanglement of trees upon her resolute face, which was white under the stress of her feeling. With a quick movement she slipped the hard, metallic circle from her finger, and put it into his hand.

"No, don't," he remonstrated.

"Yes, I must," she insisted with regained composure. God has pointed out the way for us to find him, Claude; go and find him. I thought I could help you, but it's no use; I can't. It seems that every one has to do his own seeking." Without trusting herself to say more, Alice turned and hastened along the gravel path into the house; nor did she look back to see the



pained expression on his face, before he disappeared among the shadows.

In the seclusion of her own room she settled into a state of unhappiness. There were moments when she doubted the wisdom and justice of her course, and there were other moments when she felt certain that she had done right. Later, as the days began to go by, she reached the ultimate conclusion that she had been true to her best ideals; and her faith sustained her in her purpose, though it was hard to ignore the impulse of love. Always she hoped and prayed that he would be led to seek the light; and she felt sure that if he was once convinced beyond doubt of the truth, and his duty toward it, he would not hesitate. The trouble in the first place had been that he had not allowed religion to become a vital force in his life.

The greatest battles are those of the human heart, and both Alice and Claude felt the truth of this as they grappled with the difficulty that was foremost in their lives. Finally came the results.

Alice was in the garden picking raspberries. Clad in a bright, pink apron and a high-crowned straw hat, she was busy filling her bucket. The red juice stained her dainty fingers, and she was absently singing at her work. Hearing footsteps, she looked up and saw Claude.

"Hello there!" he greeted in his old, casual manner.

"Hello!"

He came up and began picking berries, and putting them into her bucket. A combination of feelings swept over Alice. She smiled doubtfully and studied him.

He understood the nature of her thoughts. "Well, I've come back," he announced whimsically; "I've found out the truth for myself." And there was a world of sincerity in his voice.

"Claude, is it true?" She felt her heart give a great, joyous leap. "Oh, I knew you would; I've prayed for you every day."

An expression of wonderment flitted across his face. "Have you really? Why—why I felt as if you were, though I didn't know it. Something has been struggling with me from the first, and I couldn't get rid of it. I'm going on that mission, too," he declared. "I've been studying, and it all came to me at once."

"Didn't I tell you?" she cried happily.

"Alice, you're wonderful," he replied. "At the bottom of all that a fellow can do that's worth while, is the love for a girl like you."

Cautiously he slipped his arm around her, and drew her to him. He looked up at the purple mountains, then out across the green valley. "By George," he exclaimed joyfully; "I fully appreciate now the birthright left by my pioneer ancestors, and I'm going to tell the world about it."



PRESIDENT BRIGHAM YOUNG

From a daguerrotype, probably taken at Nauvoo, Illinois, in the fall of 1844, or the spring of 1845, by L. R. Foster. It is supposedly the earliest likeness of President Young taken from life. The daguerrotype was given to him by his wife, Clara Decker Young, whose daughter has courteously allowed it to be copied.—*Junius F. Wells, Assistant Church Historian.*

# President Brigham Young's Mission to England

(1839-1841 Age 38-40)

By Preston Nibley

While residing with his family "in a room in the old military barracks" at Montrose, Iowa, where he had settled after having been driven from Missouri, Brigham began preparations for his mission to England, as he, with the other members of the Twelve had been commanded in the revelation of July 8, 1838. For a time, he relates, "I was delayed by a general siege of sickness which swept over the entire community." It was a form of malaria, due to the low, wet lands along the Mississippi where the Saints had settled. "President Joseph Smith," says Brigham, "had taken the sick into his house and dooryard until his house was like a hospital, and he had attended upon them until he was taken sick himself and confined to his bed for several days." (*Ms. 25:645*). Finally Brigham, too, was stricken with "chills and fever," but he determined to take his departure as most of the Twelve had preceded him.

It is interesting here to inquire into his condition at this time when he was leaving his home for England. In his Journal there is this brief mention, under date of September 14, 1839.

"I started from Montrose on my mission to England. My health was so poor I was unable to go thirty rods to the river without assistance. After I had crossed the river I got Israel Barlow to carry me on his horse behind him to Heber C. Kimball's, where I remained sick till the 18th. I left my wife sick with a babe only ten days old, and all of my children sick and unable to wait upon each other." (*Ms. 25:646.*)

All the above statements are corroborated by Brigham's friend and fellow apostle, Heber C. Kimball. His account follows:

"September 14th, President Brigham Young left his home at Montrose to start on the mission to England. He was so sick that he was unable to go to the Mississippi, a distance of thirty rods, without assistance. After he had crossed the river he rode behind Israel Barlow on his horse to my house, where he continued sick until the 18th. He left his wife sick with a babe only ten days old, and all his children were sick and unable to wait upon each other. Not one soul of them was able to go to the well for a pail of water, and they were without a second suit to their backs, for the mob in Missouri had taken nearly all they had." (*Life of Heber C. Kimball*, page 275.)

While his family did not have "a second suit for their backs," Brigham scarcely had one for his. The cap he had on had been made "out of a pair of old pantaloons," and further,



"I had not even an overcoat. I took a small quilt from the trundle bed and that served for my overcoat while I was traveling to the State of New York where I had a coarse satinette overcoat given to me." (J.D. 4-34.) Thus did Brigham Young fare forth on his mission to England, sick, penniless, in threadbare clothing, but within his breast there was the heart of a lion; a determination to do or to die.

Having no means with which to pursue his journey, except what he could earn or borrow along the way, Brigham and his companion, Heber C. Kimball, were helped by their friends. The first fourteen miles out of Nauvoo they were carried in a wagon by "Brother Hubbard's boy." The following day "Brother Duel carried us twelve miles." The third day, with the help of another brother and his team and wagon they arrived at Quincy, Illinois. Here they remained a few days "and began to recover" from their protracted illness, though it did not entirely leave them for many weeks. Proceeding from Quincy, Illinois, they were carried by team and wagon from one settlement to another, having a few dollars given to them here and there, until they reached Pleasant Garden, Indiana, where they took account of their finances and found they had between them \$13.50. On the evening of November 3, they arrived at Kirtland, the old home of the Saints, having completed a 400 mile journey from Nauvoo. "I had a York shilling left," Brigham tersely records in his history.

At Kirtland the missionaries had a pleasant visit with relatives and friends. Brigham's brother John and his sister Nancy Kent resided there. In the neighborhood there still remained quite a large branch of the Church and meetings were held in the Temple at which the visiting brethren spoke. Their finances being again somewhat replenished by friends and relatives, they proceeded, on November 22, towards Fairport where they took boat for Buffalo, arriving on the 27th. From Buffalo, they began making their way as best they could across the state of New York. Here is a note at this time from Brigham's Journal:

"On arriving at Batavia we put up at the Geneses house, dedicated our room to the Lord, and had a prayer meeting, asking the Lord to open up our way." (*Ms. 25:654.*)

Being now in the country where he had spent so many years of his boyhood, Brigham found friends and acquaintances anxious to hear from him, consequently he remained in the vicinity during the month of December, visiting and preaching. It was the 3rd of January, 1840, before he reached Utica, having been carried there in a sleigh. From Utica his funds were sufficient to take him by train to Albany, but it was not until the 30th of the month that he reached New York, in company

with George A. Smith, having spent four and one-half months on the journey from Nauvoo. Arriving in New York, he relates:

"We left our trunks in the baggage room of the North American House, and soon found Brother P. P. Pratt and family, who lived at number 58 Mott Street. We were heartily received by the family, and returned thanks to God for having preserved us and brought us in safety so far on our mission to the nations of the earth." (Ms. 25:696.)

All the Twelve who accompanied Brigham on his mission to England were practically without money when they arrived in New York and it was necessary for them to remain in that vicinity until their finances could be replenished. They were not able to sail until the 9th of March, each doing whatever he could find to do in order to get ship money.

"We engaged our passages for Liverpool on board the *Patrick Henry*, a packet ship of the Black Ball Line, Captain Delino, and paid eighteen dollars each for a steerage passage, furnished our own provisions and bedding and paid the cook one dollar each for cooking. Brother H. C. Kimball and myself occupied a lower berth, Brothers Parley and Orson Pratt, the one over us, Brother George A. Smith and R. Headlock, an upper berth at their feet; two Englishmen occupied the berth below. The brethren in New York furnished us with an ample supply of provisions by donation. The sisters made us ticks and filled them with straw for our beds and filled some bags with straw for our pillows.

"A large number of Saints came down to the wharf to bid us farewell. When we got into the small boat to go out to the ship, the brethren sang, 'The gallant ship is under weigh;' we joined them as long as we could hear. \* \* \* We set sail and by sunset lost sight of our native shore. I was sick nearly all the way and confined to my berth. For eight days we had a fair wind, from the eighth to the tenth day, a very heavy gale, from the eleventh to the thirteenth day, part of our bulwarks were washed away and the water ran down the hatches in large quantities." (Ms. 25:172.)

On April 6, the *Patrick Henry* came into dock at Liverpool, and Brigham climbed out of his steerage berth sick and almost penniless. It took his entire capital to buy a hat and pay his fare to Preston, where the headquarters of the mission were located. At Liverpool, however, the brethren "held a meeting, partook of the sacrament, and returned thanks to God for his protection and care exercised over us while on the waters, and asked that our way might be opened up before us to accomplish our mission successfully." (Ms. 25.)

Six days after landing in England Brigham, with his characteristic energy, was delivering his message to the people.

"April 12 (Sunday) I met with several of the Twelve in the Cock-pit, Preston, and bore testimony to a crowded assembly of the truth of the gospel." (Ms. 25:712.)

On the 15th and 16th of the same month a general conference of the Church was held at Preston. Brigham, in reporting the same to the Prophet at Nauvoo, wrote as follows:

To President Joseph Smith and Counselors:

Dear Brethren:—You no doubt will have the perusal of this letter

and minutes of our conferences; this will give you an idea of what we are doing in this country.

If you see anything in or about the whole affair that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord and his will concerning us.

I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church as ever I was in my life; but I can tell you I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them.

Concerning the Hymn Book—when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion and all is new to them. When I came to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books from the States.

I request one favor of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life and in eternity. As ever,

*Brigham Young.*

I shall not attempt to enumerate the details of the great success that attended Brigham and his companions while on this English mission. It was nothing short of marvelous, how the way was opened up for them and the eagerness with which the people heard and believed their message. When one stops to contemplate that these young men had literally worked their way to England, sick and in dire circumstances, consuming more than six months' time in their journey, and arriving there were destitute strangers in a strange land, their accomplishments must be attributed to the Lord and his sustaining power. Brigham remained in England exactly one year and sixteen days, but never in the history of the Church was so much accomplished by a similar group of elders.

In later years he was fond of relating the experiences of his English mission. I find the following taken from a sermon he delivered in Salt Lake City on the 31st of August, 1856:

"In company with several of the Twelve I was sent to England in 1839. We started from home without purse or scrip, and most of the Twelve were sick; and those who were not sick when they started were sick on the way to Ohio; Brother Taylor was left to die by the roadside, by old Father Coltrin, though he did not die. I was not able to walk to the river, not so far as across this block, no, not more than half as far; I had to be helped to the river in order to get into a boat to cross it. This was about our situation. I had not even an overcoat; I took a small quilt from the trundle bed, and that served for my overcoat, while I was traveling to the State of New York, where I had a coarse satinette overcoat given to me. Thus we went to England, to a strange land to sojourn among strangers.

"When we reached England we designed to start a paper, but we had not the first penny to do it with. I had enough to buy a hat and pay my passage to Preston, for from the time I left home I had worn an old cap which my wife made out of a pair of old pantaloons; but the most of us were entirely destitute of means to buy even any necessary article.

"We went to Preston and held our conference, and decided we would publish a paper; Brother Parley P. Pratt craved the privilege of editing it, and we granted him the privilege. We also decided to print 3,000 hymn



books, though we had not the first cent to begin with and were strangers in a strange land. We appointed Brother Woodruff to Herefordshire and I accompanied him on his journey to that place. I wrote to Brother Pratt for information about his plans, and he sent me his prospectus, which stated that when he had a sufficient number of subscribers and money enough on hand to justify his publishing the paper, he would proceed with it. How long we might have waited for that, I know not, but I wrote him to publish 2,000 papers and I would foot the bill. I borrowed two-hundred and fifty pounds of Sister Jane Benbow, one hundred of Brother Thomas Kington, and returned to Manchester where we printed three thousand hymn books and five thousand Books of Mormon, and issued two thousand *Millennial Stars* monthly, and in the course of the summer gave away rising of sixty thousand tracts. I also paid from five to ten dollars a week for my board and hired a house for Brother Willard Richards and his wife, who came to Manchester, and sustained them; and gave sixty pounds to Brother P. P. Pratt to bring his wife from New York. I also commenced the emigration in that year.

"I was there one year and sixteen days, with my brethren, the Twelve, and during that time I bought all my clothing except one pair of pantaloons, which the sisters gave me in Liverpool soon after I arrived there and which I really needed. I told the brethren in one of my discourses that there was no need of their begging, for if they needed anything the sisters could understand that. The sisters took the hint and the pantaloons were forthcoming.

"I paid three hundred and eighty dollars to get the work started in London and when I arrived home in Nauvoo, I owed no person one farthing. Brother Kington received his pay from the books that were printed, and Sister Benbow, who started to America the same year, left names enough of her friends to receive two hundred and fifty pounds, which amount was paid them, notwithstanding I held her agreement that she had given it to the Church.

"We left two thousand five hundred dollar's worth of books in the office, paid our passages home, and paid about six hundred dollars to emigrate the poor who were starving to death, besides giving the sixty thousand tracts; and that too though I had not a sixpence when we landed in Preston, and I do not know that one of the Twelve had." (*J.D.* 4:37.)

Nothing could illustrate better than the above President Young's leadership, his business ability and his driving power in getting things done. But great as were his personal qualities, I find that his reliance was always upon the will of his heavenly Father. On leaving Liverpool, on April 20, 1841, to return home from his mission, he records the following in his journal:

"It was with a heart full of thanksgiving and gratitude to God, my heavenly Father, that I reflected upon his dealings with me and my brethren of the Twelve during the past year of my life, which was spent in England. It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840, as strangers in a strange land and penniless, but through the mercy of God we have gained many friends, established churches in almost every noted town and city in the kingdom of Great Britain, baptized between seven and eight thousand, printed 5,000 Books of Mormon, 3,000 Hymn Books, 2,500 volumes of the *Millennial Star*, and 60,000 tracts, and emigrated to Zion 1,000 souls, established a permanent shipping agency, which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seeds of eternal truth, which will bring forth fruit to

the honor and glory of God, and yet we have lacked nothing to eat, drink or wear; in all these things I acknowledge the hand of God." (*Ms. 26:7.*)

The return ocean voyage occupied thirty days on the sail ship *Rochester*, Brigham and his fellow travelers arriving in New York on the 20th of May. From there the trip homeward was made by way of Pittsburg, down the Ohio to Cincinnati by boat, and thence to Nauvoo, arriving on July 1. Under that date Brigham records in his journal:

"We arrived in Nauvoo, and were cordially welcomed by the Prophet Joseph, our families and the Saints." (*Ms. 26:71.*)

## Gems of Thought

### V—BOOKS

"It is a duty to have good books."—*Henry Ward Beecher.*

"A home without books is like a body without a soul."—*Cicero.*

"Any dub can leave his text books on the shelf."—*Picked Up.*

"The reading of one good book made me what I am."—*Franklin.*

"A wise mother and good books enabled me to succeed in life."—

*Henry Clay*

"Books were written to give pleasure and to be enjoyed."—*Washington Irving.*

"I would not exchange my good books for all the treasures of India."—*Cardinal Gibbons.*

"Don't starve your brain. Keep it fed with good books and facts and thoughts."—*E. F. Bowers.*

"Choose not the book that thinks for you, but the one that makes you think. The books which help you most are those which make you think most."—*Theodore Parker.*

"If that severe doom of Synesius be true—'it is a greater offense to steal dead men's labors than their clothes'—what shall become of most writers?"—*Burton's Anatomy of Melancholy.*

"One cannot go into a flour mill or a coal mine without being covered with the flying dust. No more can he read an evil book without it leaving a stain on his memory and his soul."—*Litt.*

"Books, like persons, have character,—good or bad, as the case may be. Association with them has a like effect as association with persons. Tell me, then, the kind of books a man reads and I will read his character for you."—*Litt.*

"A man who can read, but doesn't, is actually no better off than one who cannot read. Remember this truth the next time you are on the point of saying, 'I haven't time to read.'"—*W. R. Aldred.*

Books: "The scholar only knows how dear these silent, yet eloquent, companions of pure thoughts and innocent hours become in the season of adversity. When all that is worldly turns to dross around us, these only retain their steady value."—*Washington Irving, in Roscoe.*

Books: "When friends grow cold, and the converse of intimates languishes into vapid civility and commonplace, these only continue the unaltered countenance of happier days, and cheer us with that true friendship which never deceived hope, nor deserted sorrow."—*From Roscoe, Washington Irving.*

"Except a living man there is nothing more wonderful than a book!—a message to us from the dead—from human souls whom we never saw, who lived, perhaps, thousands of miles away; and yet these, in those little sheets of paper, speak to us, amuse us, terrify us, teach us, open their hearts to us like brothers."—*Charles Kingsley.*

# Cache Valley Scouts Handle Big Beet Contract

*By George Stewart, Agronomist, Utah Agricultural Experiment Station,  
and Scoutmaster, Logan Ninth Ward*

There is nothing new under the sun—and yet there is—brand new, so new in fact that it hasn't yet been patented. It is not only new but praiseworthy for an organization of boys to handle a hundred-thousand-dollar business in a few weeks.

The scouts of Cache Valley have furnished this season contract labor on sugar-beets amounting to about \$110,000. Now, that is a good sizable business. There are few concerns in Cache Valley outside of the banks and sugar factories that have a "turn over" equal to this sum. There are still fewer that have a labor payroll equal to this amount.

Altogether this year, Cache county is growing about 23,000 acres of beets. A part of this acreage was thinned by the farmers themselves, but somewhere in the neighborhood of 15,000 acres have been handled by the boy scouts of the valley. At seven dollars an acre, this amounts to a little over a hundred thousand dollars. Though it doesn't look possible, the work is done, and done well. Moreover the farmers are satisfied.

There are only about a dozen of them who say it is not one of the best contract jobs they have had in years. It is better than foreigners have done,—Japs and Mexicans. Then, most people prefer boys to laborers with whom they cannot even talk. Imported transient white labor has not been highly valuable. Too often such men get supper, bed, and breakfast and then move on.

Scouting has been urged, talked up, and worked with. It has been preached a great deal and practiced in a few localities. Most notable among the places where the scout "bug" has been allowed to infect the community is Logan. Everybody could see that guided organization was good for the boy, in so far as it supplanted unorganized gang spirit. Hikes, camping trips, contests, and parties were shown to be successful. The boys learned to swim, both in water and in polite society. Some felt, however, that scouting was too strong an organization to be used only for vacation purposes.

Suppose a real "live" test should come, would the organization be equal to it? Or would it dissolve into thin air, leaving the work to be done by the boys' fathers? A considerable number of representative citizens felt this to be the actual condition of things. Finally, the test came and scouting made good.

Early last spring, it was suggested that the farmers of Cache Valley allow the scouts to do the contract labor on sugar beets, that is, thin them, hoe them and top them in the fall. Committees from the local farm bureau and the Logan Chamber of Commerce held a meeting with scout officials. Everybody was favorable, "if it could be done." Other meetings were called and many speeches were made; but talk is cheap and it takes labor to thin beets. About a third of the farmers were willing to try it, a third were luke warm, and the other third asked for their usual quota of imported labor. In May the Amalgamated Sugar Company became actively interested; two or three scoutmasters who were members of the Utah Agricultural Experiment Station staff began to push. The farm bureau and county agent got serious. About this time it became apparent that imported





Top: Wesley Keller's group. Center: group of fellows at work.  
Bottom: The boys work: Leaders pose.

labor was going to be scarce. In other words it was time to act; beets were ready to thin while school was still in session.

In the absence of scout executive Victor Lindblad, who had promoted the project, a meeting was called by Commissioner Norman Hamilton at which the county agent R. L. Wrigley and L. H. Peterson of the farm bureau brought the thing to a focus by asking for several crowds of boys. Since the public schools were now closed, there were plenty of boys, but two-thirds of them had never thinned beets. Just how to make use of these untrained boys was a conundrum. But it had to be done, and it was,—successfully.

Since Troop 13 of Logan Ninth Ward furnished the plan finally adopted by the Council, let us take a look at their organization. Several older boys who had done contract work were available for leaders. After considerable discussion among these boys it was decided that a boy of experience should begin with about ten or twelve other boys under his supervision, of whom not to exceed half were to be entirely inexperienced. The leader would instruct these new boys and supervise the work of the entire group. He would also make contracts with the farmers and look after the business end of the affair.

Possibly the best way to see just how the thing was handled is to take one of the many cases. Wesley Keller (age 17) took eleven other boys to Lewiston and in five weeks of thinning made contracts for about 150 acres of beets at seven dollars an acre and about 50 acres of weeding at two or three dollars depending on the condition of the field.

It had been previously agreed that experienced thinners were to get \$6.50 an acre for thinning and the inexperienced \$6, the remainder to be used to pay the leader who devoted whatever time was necessary to supervision and business. The leader thinned whenever he could, which turned out to be about half the time. By good management, Wesley earned four or five dollars a day throughout, and the best thinners made about four dollars, or slightly less. Wages of other boys ranged down to about two dollars.

At Lewiston, the boys were quartered in a house three miles from a store. A notebook was kept in which each boy wrote out his signed order for provisions. The farmer, when he went to town, bought and turned over to Wesley the provisions, which were charged to each boy in accordance with his order. Cooking and eating was done in groups of twos or threes, each choosing his own companions. The boys were assigned specified days at sweeping and washing tables and stove, but each group washed its own dishes.

When all the beets in this neighborhood were thinned, Mr. Orel Hatch, the field man for the Amalgamated Sugar Company, found a new house for the boys and they moved into another area.

In general the boys came home every Saturday night and went out Monday morning; a few boys stayed two weeks at a time.

There were fourteen boys one week and nine another. At other periods there were either eleven or twelve. Only one boy was discharged, and eight worked throughout. After measuring the length of the field, the leader assigned about eight to twelve rows to each boy. Both leader and boy kept account of rows done and there was no dispute as to amount due. Two boys were compelled to do poorly thinned rows over again, but one lesson was sufficient.

The leader banked his money and paid the boys with checks. The scoutmaster visited the boys twice and talked with the leader each week end. Mr. Lindblad visited them once and the field man for the sugar company saw them nearly every day.

There were several other groups similar to the one already described, in which the boys, under the leadership of another scout, did regular contract work and in which the group paid the leader. Among these were





Top: Noontime. The farmer, Mr. Smith, on seat. Bottom: A closeup of one group.



Wilburn Wilson, of the River Heights ward, and Leland Olsen, of Logan Third ward. Some troops, such as that from the Logan Fifth ward, were in charge by a mature young man. Some troops worked very successfully as individuals, the scoutmaster serving as an information center, as in the case of scoutmaster Leland Picot, of Providence and Lee Olsen of College ward. Hyde Park boys under scoutmaster Fred Duce were successful in small groups of four or five. North Logan also followed this plan under scoutmaster A. S. Gardner.

Many parents of smaller boys were willing they should work, but did not care to have them away from home at night, especially "batching." About one hundred such boys were carried to work in trucks in the morning and back to town in the evening. Such a large number of these boys were inexperienced that full time supervision was required and consequently the group was not able to earn enough to make wages for the leader. The sugar company guaranteed these leaders four dollars a day and paid their deficits. Some of the very best service was done in these groups, by training entirely new boys by obtaining labor not otherwise obtainable. The Amalgamated Sugar Company officials, responsible for this co-operation, deserve commendation both from the community and from the farmers. It is one of the highest-class pieces of co-operation that has come under the writer's notice. Of course it was to their advantage, but it required vision and public-spiritedness in no ordinary degree.

Besides Logan, North Logan, College ward, Providence and Hyde Park, boys were organized in Hyrum and Wellsville. There were several cases of notably successful leadership but they have not come directly under my notice, and I am not therefore able to give either names or data. There were 475 boys under formal organized leadership and about that many more who worked for themselves, and took their own contracts.

Several citizens have worked hard to encourage the movement. First and foremost among those is Victor Lindblad, Scout Executive for the Cache Valley Council. Mr. Lindblad has worked without stint and is now canvassing the situation preparatory to organizing for beet topping, the result of which effort will be determined before this article appears in print. All summer Mr. Lindblad has handled requests for help in haying and grain harvest. About eighty boys have been placed in this work. M. R. Hovey, secretary of the Logan Chamber of Commerce; R. L. Wrigley, county agricultural agent of Cache County; Mr. L. P. Peterson and W. W. Thayne, of the farm bureau; Norman Hamilton, Scout Commissioner for Cache Valley, and Scoutmasters Geo. R. Hill and Calvin Fletcher all did a great deal to help the organization succeed. Even with these men at work, the undertaking must have failed without the whole-souled support of all the scoutmasters and ward committeemen. Logan business men were no small factor in the maintenance of community spirit. Bishops, stake presidents, and mutual officers all got behind the movement. Finally, several skilled agriculturists from the Utah Agricultural College and Experiment Station gave encouragement and technical help.

There has not been for a long time a better example of what may be accomplished by community co-operation. It requires leadership, but any good scout council can duplicate the job, for, the idea is not patented.

Incidentally, foreign labor has scarcely been seen in Cache Valley this year. Japanese are a wonderful people, but we are only inviting trouble for us and them by making them an integral part of our agricultural system, either as contract laborers, as farm tenants, or even as farm owners. I have several good friends who are Japanese, and I am sure they agree that it is not wisdom to mix two races whose widely different physical characteristics preclude the possibility of successful marriage. The supplanting of such labor with our own boys is not to be scoffed at. The present tensy of feelings in California is pleasant for neither Americans nor Orientals.

*Logan, Utah*

# Life's Visions and Purposes

A Study for the Advanced Senior Class, M. I. A., 1923-24

By President Emeritus George H. Brimhall, and Dean Harrison V. Hoyt,  
of the Brigham Young University

## Lesson 4—The Eternal Union

*A. Future as Against Immediate Rewards.*—Life's great ultimate vision and purpose has to do with the eternal union on the day of the resurrection. A Latter-day Saint, worthy of the name, should, by nature and in all his institutions and efforts, choose and aim to include an element of deferred as well as present satisfaction. The ability to do this is a measure of his faith and testimony. A projective or remote reward is not sufficient motive, or satisfaction, except for the intelligent, self-disciplined, humble and faithful. The thoughts of the savage and semi-civilized are always focussed on the satisfaction of immediate wants. He has no ability to look to the future at the expense of the present.

*B. Family, the Most Important Social Group.*—No knowledge of the hereafter is perhaps more motivating than the knowledge that we will be united with our families and friends and immediate social groups in the eternal union. (See Doc and Cov. Sec. 133:16-17). It interacts to make us realize that we are part of a great social structure which must also be saved if we are to reach the highest degree of salvation individually. Salvation would be impossible if all that were near and dear to us here on earth were to be damned. It would be of no moment. The ties of kinship arising from the unity of flesh and blood are powerful links. It is natural and desirable for such ties to be eternal. The family group is the most important social group and is needed in the hereafter if we are to progress. See "Resurrection," *Compendium*, page 285.

*C. The Eternal Family Union.*—The eternal union of the family, and other closely associated social units, is a necessary condition of growth and progress in the Hereafter just as it is in this probationary state. Students of Sociology stress the idea that permanence of the family group and relationship is the most important link in social progress and development. All civil and religious laws stand for permanence and sacredness of the marriage vows and promote a permanent union of the family group, so far as this life is concerned. This is a feature which has characterized or paralleled all civilized groups.

*D. Must Plan Our Lives.*—If the eternal union in the day of the resurrection is to be as we desire to have it, we must first plan and shape our lives accordingly. Salvation cannot be disconnected from the acts contributory to it. Secondly, we must comply with the sacred ordinances and covenants. Order is a law of heaven. See "A Fulness of Ordinances Necessary," *Compendium*, pages 278 and 279.

*E. Some Live For the Moment.*—In spite of this, there are some of us who live for the moment, some for this life only, and still others who live for nothing but the Hereafter. But blessed is that resourceful individual who lives for the immediate present, for this life and for eternity. His life-cup is filled with permanent joy. "His success and salvation is not a thing remote, not a succession of isolated stages, but each stage shades into the next."

*Questions and Problems*

1. Discuss the position that man's civilization is measured by his ability to visualize the future. 2. Why is the family the most important social group? 3. What is the justification for saying that we cannot gain the greatest salvation individually, without the perpetuity of the family? 4. Compel yourself by an act of the Will to make a clear, striking mental picture of what you think a state of salvation is. 5. Discuss the desirability of living for the immediate present, for this life only, for eternity only, or for all three simultaneously. 6. Which are most worth-while rewards: immediate rewards; permanent rewards or ultimate rewards? 7. Faith is more than belief, more than a product of the intellect and will, it is an assurance given of God. 8. In view of this would you say that looking into the future and living for it is an evidence of faith. 9. Three great purposes of marriages are: a. Companionship. b. Offspring. c. Home-making. 10. Why is mating without compatibility dangerous to the individual and the race? 11. Should the state provide by law that one prerequisite for marriage shall be a certificate of physical purity? 12. Which, in the main, is more disastrous to children, divorce or death of the parents? 13. How is marriage for eternity related to self-control and judgment, in mating and other living? 14. Wherein does marriage for eternity call for the highest kind of thoughtfulness? 15. Which of these questions do you consider the one upon which the most time should be devoted in this lesson?

*Lesson 5.—The Home*

*A. The Obligations of the Home.*—The home is the recognized source of all human behavior and attainment. The home is intrusted with the obligation of taking the infant with a pure, precious spirit, encased in a delicate, plastic, human form, with but very few predeterminates, and developing the limitless possibilities of the combination of spirit and body.

Upon the conduct and the management of the home depends largely the character of God's children, their advancement, and their well-being, now and hereafter. While the influence of other social units is necessary, its importance fades into insignificance in comparison with the importance of the home. This is borne out by the fact that Joseph Smith, and many of our very greatest men, received little human influence beyond the home and its background.

*B. Conditions of Early Homes.*—Years ago the home was almost self-sufficient so far as material wants were concerned. It was an extremely versatile factory including a dressmaking shop, milliner's shop, a cotton mill, a woolen mill, a basket factory, a laundry, a dairy, a broom factory, a kindergarten, a school, a pickling and bottling works, a soap factory, a flour mill, a meat packing establishment, a tailor shop, a knitting mill, a garden and a farm. In those days the domicile absorbed most of the time and attention of all the members of the family and, in consequence, there was much more of what we call home-life, where the family was home at nights and Sundays and holidays.

*C. Conditions of the Present Home.*—With the evolution of the division of labor, the home became relieved from performing the function of a versatile factory where material wants were supplied. It is now a mere cell in a great complicated social and economic organization, and instead of absorbing most of the time of the members of the family and furnishing an abundance of home-life, it is absorbing less and less time as society becomes more specialized and complicated. As much as we



regret the changed conditions within our homes where our family circles and the former abundance of home-life is becoming extinct, the condition cannot be corrected by going back to the old conditions which is undesirable, though it were possible. We must meet the new conditions as we find them and do our best to solve each problem by the aid of encouragement, fortitude and prayer.

Unfortunately some homes have for their purposes such objectives as an aid to attaining social prominence, a visible sign of wealth and commercial importance, a place to minister to comfort, indolence and luxurious indulgence, or a mere boarding and lodging place.

The ideal home today is essentially and primarily a place for the nurture and early training of the child, a place of rest, of privacy, of the enjoyment of the love and companionship of those bound to us by the closest ties; of physical, mental and spiritual regeneration between the periods outside the home. While it is impossible to anticipate all the details involved in maintaining an ideal home, we should strive to maintain correct fundamentals—faith and love. Faith coming from God requires proper attitude toward God. (See *Articles of Faith*, by Talmage, Lec. 5, Art. 4.) Love includes the following:

1. *Justice*, the spirit of the fair deal; not selfishness and greed.
2. *A desire to serve*; not a desire for indolence and the shirking of responsibility.
3. *Kindliness*, which beautifies and develops the finer sensibilities; not coldness, harshness, and uncouthness, which dull and stupify.
4. *Self-discipline and control*, which make for growth and judgment; not self-indulgence and thoughtlessness.

It is not justice to expect children to grow up to be as we want them to be when we give rein to injustice, to indolence, to irritability and to lack of consideration. Justice beams with a true desire to serve, and a desire to serve is a symptom of justice. A cold, logical, exacting justice, or fair deal antagonizes and repels rather than inspires gratitude, appreciation and friendliness. Justice rightly administered should be warmed by kindness, and motivated by a true desire to serve. Such justice comes only from one who is self-disciplined and self-controlled.

*References: Juvenile Instructor, July, 1923, page 351.*

### *Questions and Problems*

1. How does the home compare in importance as a social unit, with the school? 2. Name six great men as you can who have received little human influence beyond the home and its background. 3. Why was the home like a versatile factory before the period of the division of labor and specialization? 4. Why in the past did the members of the family group spend more time at home than they do during the present time? 5. Discuss the subject of meeting the changed conditions in the home. 6. For what unprofitable purposes do some people, who belong to the so-called upper strata of society, maintain their homes? 7. What are the various purposes for which an ideal home is used? 8. Discuss the need for (a) faith, (b) love, (c) gentle voices and courtesies, in the home. 9. What four things does love involve? 10. Wherein is justice divorced from mercy, incomplete? 11. Discuss this statement: The purposed home should be a domicile of our own, a place of comfort, of peace, and of plenty; where attitude toward industry and thrift is fostered, habits of helpfulness formed, patriotism cultivated and *spiritually enjoyed*. 12. Wherein do the "The Star Spangled Banner" and "America" teach that the American home must have the altar as well as the flag? 13. Discuss: Indulgences not good for the community should never find protection in the home! card playing, pool tables, wine cellars, etc. 14. Discuss

the value of dedicating homes and even temporary abiding places to the protection of the Lord. 15. Discuss the equal rights of the two home makers: (a) Socially, (b) Financially.

### Lesson 6—My Institutional Obligations

#### (State, Church, Society)

*Obligations to the State.*—Our Government is man-made, but God inspired the making. Latter-day Saint patriotism is founded and made up of love for country and reverence for God. Bad citizenship is incompatible with good church standing. (See Doctrine and Covenants, sec. 58; also especially address, by President Anthony W. Ivins, published in the *Improvement Era*, Vol. 26, June, 1923, page 279.) Jesus taught loyalty to the State; "Render therefore unto Caesar that which is Caesar's." (Matthew 22:21.)

*Our Obligations to the Church.*—Every member of the Church should believe that he can be more and do more than he can without membership in the Church. The Church is an instrument for advancement and enjoyment. The permanence of the Church then is something more than the belief in, and the propaganda of doctrine. The Church like every other institution has its material side. Some vital ordinances are dependent in a measure upon edifices or buildings. Education can not be carried on without expense. Even missionaries must have money. The poor can not be fed on good intentions alone. The sick can not be properly cared for without skilled surgery and medical treatment.

Good-standing membership in the Church consists of cleanliness of character, firmness of faith, generous giving, reverence for ordinances, willing service, and readiness to sacrifice for the Church.

*Our Obligations to Society.* A lone individual can be something, but with society he can be vastly more. The ownership of the earth and daily acquaintance with Divinity meant much to Adam, but the Lord declared this condition insufficient for the happiness of man, and so provided for human comradeship and organized the fundamental unit of society—the family.

Society gives price to treasure, it gives value to land, it makes industry worth while; in fact, it makes life worth living. Each individual's duty to this great source of happiness is to give to it a self that is pure in thought, word, and action. Another duty is to see that it is progressive by giving to it a student. A real student will never be a sluggard. He will not only find out what to do but how to do it, and he will always be found doing his share. Brain industry is at the bottom of all high handicraft. Thoughtful people will never be an idle people. The third obligation to society is to contribute to freedom of society; freedom that consists in being protected in the doing of everything to help and nothing to hinder the progress of good; a freedom to live and legitimately pursue happiness by contributing to society, an individual who does not want a monopoly on liberty, one who is an exemplifier of not only the live and let-live doctrine, but the live and help-live policy.

#### Questions and Problems

1. Discuss: "In a representative government the quality of the government is always equal to the quality of the governed." 2. Discuss. "Sustaining the law is more than obeying it," it is obedience plus help to enforce it. 3. Prove scripturally that the establishing of our United States government was preliminary to establishing the Church. (See Doctrine and Covenants Sec. 101:77-80.) 4. Wherein does failure to vote show

an unworthiness for our God-given government? 5. What more can a person be in the Church than he can be out of it? 6. What effect on character has the neglect of the Lord's law concerning income? 7. Wherein is tithe paying, meeting a debt of spiritual honor, a test of faith, and a training in thrift? 8. Discuss: My first, last, and all-the-time obligation to the Church is to show that it is a success with *me*. 9. Why is a foot of land in a great city of more value than many square miles of the same quality in a wilderness? 10. How may a man best show an honest interest in the purity of society? 11. Why may a man not expect to succeed in society, who will not contribute a student-self to it? 12. What does liberty mean to you? 13. Prove from the scriptures that study and freedom are inseparable. Write your definition. (See John 8:32.) 14. Name three great obligations which the individual owes to society. 15. What would happen to the race, if the reformers should cease their struggle?

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## If I Lived in a Mountain Valley

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If I lived high up, in a mountain vale  
 Where the meadowed, untilled sod,  
 And the flowered parks and the timbered trail  
 Are the handiwork of God;

Where the elfin deer in contentment roam,  
 Through pastures cool and sweet,  
 And the pine hen hides in her tree-top home  
 Away from the lowland heat.

If I could build me a cabin small  
 Where the cooling vespers blow  
 A thrilling, comforting bugle call  
 To the valleys far below—

The days that have blinded my eyes with tears,  
 And filled my heart with pain,  
 The deep complaint of unhappy years  
 Would seek for me there in vain.

I could squander the rest of my life away  
 In these valleys of the pines,  
 Where the brooklets sing, and the tall trees sway,  
 To the music of the winds.

I could keep more in touch with the Infinite,  
 And forget the world and its strife;  
 If I lived up there—but I have no right  
 To lead a selfish life.

*St. George, Utah.*

*Mabel Jarvis*



# Helps in Teacher-Training

*Written for the General Board of Education by L. John Nuttall, Brigham Young University*

## STAGES OF DEVELOPMENT—INFANCY

(To accompany Lesson 18, *How We Learn*, Teacher-Training Text, 1923-24)

Good teaching depends upon three big factors: Interest, apperception, and self activity of the learner. Interest, as we have discussed, depends upon the native interests closely associated with the instincts or upon felt needs. Apperception is explained when we have had enough experience in the past to understand what is before us now. Self activity depends upon the ability to act, or on the muscular development and the nerve controls of the muscles and upon the impulses which cause activity. All three of these, therefore, depend largely upon the maturity of the individual.

In the last lesson we pointed out differences to be noticed and adjusted to. In this lesson we want to note the somewhat uniform foundation on which the teacher of very small children has to build. Infancy is not necessarily a chronological period. It is a physiological period which corresponds roughly to the first two or three years of life. The period is rather completely described in the outline of the course. Perhaps it will be worth while to enlarge somewhat on the three points mentioned in the beginning of this lesson.

Sometimes we say there is no teaching in infancy. Stop and recall. The suckling instinct by which means the child first gets its food, changes to habits of eating with fingers, spoon and dish. The random wriggling and kicking and squirming develop into abilities to pick up objects, to roll them, to throw them, to strike them, and handle them in many ways. The child learns to walk. From crying as the only form of vocalization, the child learns to cry for some things and some people and not for others; learns to make various imitated sounds; and later, learns to talk. All of this is an achievement of no small amount and certainly requires the operation of the learning process in a great many ways.

Conscious interests as such, have very little effect, if they appear at all. Attention is attracted largely by sensation. The bright object, the moving object, the things that make a noise are attractive and the child responds by random movements, and later, by reaching and pursuing. Instincts care for the early food getting but after the child begins to eat various foods, he learns the source of these and is attracted by them. Here there seems to be developing an interest as such in objects not made attractive by instinct or original nature. The observation of these facts is very common but it is not universally known, since many people try to control children without a knowledge of this fundamental fact of the power of original instincts and striking sense qualities to control the attentions of very young children. Attention here is also very transient.

The child in this period is just beginning to learn meanings. The learning process is really wonderful. The young child is confronted with a confused world of sensations part of which is the babble of adult conversation. Soon instinct selects out certain objects, for example, the mother. With a consciousness of some separate objects, the child begins the tremendous task of analyzing his environment and since language is also developing, he tries to learn the names of things. Observe the wonder of it! Mother or "Mama" is isolated. Then all women are "Mama." Gradually sister, grandma, or other ladies are isolated and the feeling of meaning grows. He associates a certain food product with eating and hears it called "bread." Then, perhaps, all food is "bread" until each part is isolated and associated with responses which give it meaning. But perception must grow in other ways. To an adult the sight of a very small part of a person serves to identify the person. Parts of objects bring

forth the proper response. Children in this early period do not have the experience to do this. Mother in a new dress is often not recognized. Changing the shape of the nipple on the once very welcome nursing bottle causes it to be avoided. The process of analyzing these parts out goes on very gradually but very rapidly. One big problem grows out of this element in the learning of little children. They do not always isolate out the things we think they do, so we need consciously to direct them to various objects about them and not just assume that because certain things are present in the surroundings that the child will know about them. As the children grow older and enter the kindergarten class, teachers must be careful in assuming too much of an apperceptive background. Often stories about the commonest things are absolutely meaningless. It is surprising how little they know and what mistakes even older children make. "Oats grow on oak trees; butter comes from the butterfly; clouds are smoke," are some of the errors due to too little analysis. Hall found that fifty-three per cent of first grade children in Boston had never seen a sunset. They had seen it but had never isolated it from the mass of their surroundings. These are some definite facts summarized by Norseworthy and Whitley *Psychology of Childhood*. Differences in brightness are perceived during the first year; reds and yellows are discriminated before blue; space and distances, especially for shorter distances, develop early; perception of rhythm especially duple and quadruple time, develops during the first year. People dealing with little children in the home, nursery or kindergarten should consciously enrich and refine the sensory experiences of children so that a background of meaning will develop.

The development of language is one of the great learning achievements of this period. The child has an instinct to make vocal sounds. He also has an instinct to imitate facial movements and sounds of others. These two instincts are the foundation on which he builds. Sometimes these tendencies express themselves in play and language develops. At times the need for something calls for vocalization and if the product resembles the word at all, the reward is sure. In it all the child finds that people give immediate attention when he makes these sounds. As these factors operate, the association of word and object proceeds as does perception, from mass to individual experience. To observe a child learn to speak new words is the best way to study what is necessary in any difficult learning. He tries at random, imitates, then finally says it. Now note the way in which he repeats it over and over and cries for an opportunity. A little fellow just recently cried "donkey" every time he saw a magazine. He wanted to look through it for pictures of a donkey since he had recently learned the word that way.

Our third big thought to keep in mind in working with very small children is their methods of self-activity. Vocalization is one of these. But much learning goes on as a result of muscular activity. After the early random movements of the little babe, the child wants to handle objects, drop them over and over again, break one glass and then cry for another because he likes the noise, rattle objects, etc. Provision for this kind of activity with safe objects means rapid learning. Objects which are too valuable, or breakable, or dangerous, should never be given to the child. He will then not destroy them and will learn to leave them alone. As soon as the child learns to creep, pursuit is always pleasant for him. This forms the basis for the most successful play of small children throughout this period. Just running, chasing, or being chased, is the greatest joy. Skill is likewise being developed. From random movement to habit is likewise a process of trial and error movement, chance or imitative success and repetition of the action. The joy is in making the successful movement itself.

Many pages have been written on early childhood. The development during this period is the foundation on which later teaching must be built. All of the instincts and abilities are interesting. May the teachers, as they can, continue the study.



GOVERNOR CHARLES R. MABEY  
Shaking hands with John Duncan, a head-man among the Utes  
of the Uintah Basin

## The Governor at Uintah

*By Paul V. Cardon, Editor "Utah Farmer"*

An unusually interesting and inspiring feature of the three days' program of the Uintah Basin Industrial convention at Fort Duchesne, August 15, 16, 17, was the ceremony at which nearly 700 Ute Indians paid tribute to the Governor of Utah. Dressed in Native costumes of brilliant colors, they paraded past the bandstand from which Governor Mabey waved a cordial greeting. They then assembled in the rear of the bandstand and the Governor addressed them as follows:

"I am very thankful to you for coming and giving me this welcome. I wish to congratulate you on your appearance and the fine spirit you display. As you see, the people of this state are proud of the Indian population. They are glad to number you as their brethren and friends. They are glad to be with you in loving peace and good fellowship. They appreciate most sincerely your carrying that fine old flag as your flag, and they want to go down through the centuries with you, loving and respecting that old emblem and working out their destinies together. This is your country and their country and the country of all of us. Again I thank you and wish you success and long life."

Replying for the Indians, John Duncan, a head-man whose



duties are similar to those of the ancient chiefs of the tribe, told the Governor that the Indians were glad to meet and mingle with the whites. They had come in native costume, he said, to show their Governor just how their ancestors used to dress before the white man came to this country, and also to show that while they have changed in some respects, they are still Indians. They will always remain Indians, he stated, and the white men will always be white; but that should not interfere with the friendly relations now existing between the two races. The Indian, according to this tribesman, is always pleased when the white man shakes his hand and gives other evidence of understanding that, despite differences in skin color, they are brothers and friends at heart. For both speakers, Mrs. Stella C. La Rose acted as interpreter. She is the grand-daughter of a former head-man of the tribe.

After John Duncan had finished his speech, the Governor went down among the Indians and, as they filed by, he shook their hands, warmly.

The four thousand white people who witnessed this ceremony agreed that it was one of the most impressive ever seen in the Uintah Basin, and it undoubtedly has done much to strengthen the friendly feeling of the Utes toward the white people of Utah.

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## Constancy

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In a year and a day I am going back home,  
To the place that I knew when a boy.  
The little dog, Rover, will frisk in my path  
With a bark and low whinings of joy.

And my comrade, Jim Lawson, will come when he hears  
That his old chum has reached home once more,  
Little sweet Molly Brown will slip in at the porch,  
Her blue eyes lit with love as of yore.

And Old Dobin will neigh with a welcoming sound,  
There are loves which time cannot destroy,  
And dear Mother and Father will be at the gate  
With their arms reaching out to their boy.

He hurried back home at the end of the year,  
Where memories rich fruitage should yield.  
Old Rover, grown aged, slunk back out of sight,  
And Old Dobin munched grass in the field.

Jim Lawson, the chum, was too busy to come,  
Molly Brown married Patrick Malloy;  
But the Father and Mother were there at the gate,  
Arms and hearts reaching out to their boy.

*Logan, Utah*

*Alice Morrill*

# Dedication of the Alberta Temple

*By Susa Young Gates*

The dedication of the Alberta Temple at Cardston, beginning August 26 and closing August 29, was pronounced one of the most glorious occasions witnessed in the history of the Church. It was the first time since the opening of the British mission in April, 1840, when the General Authorities of the Church were removed as it were in a body from the headquarters of the Church. In England, there were Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Hyde, Willard Richards, Orson Pratt, Wilford Woodruff, John Taylor and George Albert Smith, all apostles. There were present at the dedication of the Alberta temple, Presidents Heber J. Grant and Anthony W. Ivins, of the First Presidency, Elders Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, of the Council of the Twelve, and Presiding Patriarch Hyrum G. Smith.

President Charles W. Penrose remained in Salt Lake City in charge of Church affairs, and was assisted by Bishop Charles W. Nibley in his executive duties during the absence of the Presidency. Those absent from the Council of the Twelve were Elders Reed Smoot, Orson F. Whitney and David O. McKay.

The First Council of Seventy was represented by Elders Rulon S. Wells and Joseph W. McMurrin; and the Presiding Bishopric by Bishop David A. Smith.

Eleven dedicatory services were held and there were 6,309 people in attendance at the various sessions.

The weather was propitious, the temple and its grounds and the surrounding gardens and approach were perfect in appointments and artistic in design. Costly as the temple has been, the consensus of opinion expressed by President Grant and his associates was that the end justified the means. The temple in the past has proved a great factor in establishing the name and character of the Latter-day Saints as a valuable asset to the Dominion of Canada, and the future, it was declared, will prove of even greater educational value to visitors, at the same time tend to unify and strengthen the Saints in that section of country in spiritual matters.

The dedicatory prayer, written and delivered by President Heber J. Grant, gave the keynote to all of the subsequent exercises. It was offered with moving emphasis at each session of

the services, and was followed by the sacred shout of Hosanna—led by the President—according to the pattern set by the Prophet Joseph Smith in the Kirtland temple, and given in each of the dedicatory services of former temples. There was a waving of handkerchiefs, and the mighty shout which went up found echo not only in the hearts of the living present, but, as testified to by various speakers, was participated in by the spirits of the prophets and Church founders who, doubtless, were present at the dedication.

Perhaps the most striking phase of the services was the general concentration of the speakers upon the subject of temples and the spirit and meaning of the labor therein performed, extraneous topics being largely excluded during the four days' exercises.

The music, some of it written for the occasion, by Canadian musicians and hymn-writers, was particularly good. The three stakes of Zion in Canada furnished their own choirs, each being led by the respective stake choristers. The president of each stake was represented in the services through engaging in the opening or closing prayers, and by testimonies given through the various services. Great credit is due to President Edward J. Wood for his masterly handling of the details of the services. He was ably assisted by Presidents Heber S. Allen and Hugh B. Brown, as well as by his own counselors, Brothers Thomas Duce and Sterling Williams.

The people of Canada opened their homes and offered highly appreciated hospitality to the hundreds of visitors who attended during the auspicious occasion. The flowers and landscape effects in the grounds round about the temple, the stately granite outer walls, the rare woods in the interior furnishings, as well as the exquisite bas-relief before the fountain at the temple gates, and the font within the lower room of the temple, are appealing works of art and beautiful to look upon. The paintings in the rooms by our locally famous artists are wonderful and contribute largely to the beauty of the structure.

The remarks of the speakers, comprising the Presidency, the Twelve, the Presiding Patriarch, the Seventies, and other visiting authorities, were significant, full of religious fervor and spiritual appeal. President Grant, who spoke at the close of each session arose to supreme heights in his appealing spiritual exhortations. Among the choice topics treated by him was the fundamental truth, that "the strength of the Church is the individual testimony of its members." The story of his calling into the ministry, the prophecies made in tongues by Eliza R. Snow and Zina D. H. Young, the prophetic utterance of Patriarch Rowberry, the manifestation vouchsafed him in Arizona concerning



his appointment to the Council of the Twelve, touched the hearts of all present and moved many to tears. He comforted the Saints by assuring them that the "faithful father and mother who have passed away have a wonderful influence upon their children here on earth." He told the Canadian Saints that they would never have had the privilege of creating a temple in that land except for the spirit of justice and righteousness which pervades the government of the British Empire. He expressed confidence in the British government, for fair play had been the rule in every land over which floats the Union Jack. Each service was blessed and instructed by the President's own ministry, and the testimony of all present was deepened and enriched in his prophetic leadership and holy calling.

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## Good Philosophy

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I asked a sister in passing,  
 "Well, how are things today?"  
 And she answered me quick and clearly,  
 In a bright and cheerful way:  
 "There are plenty of things to growl at,  
 But we've got to live them down."  
 Her face was sunny and pleasant  
 When there might have been a frown.

"There is no use in growling,  
 I've got to do my part,  
 And keep a smile on my face, friend,  
 As well as in my heart."  
 These wise, sweet words were cheering,  
 And helped me on my way;  
 For we all have things to growl at,  
 That worry us day by day.

I've been doing a lot of thinking,  
 And this is part of my thought—  
 Do we all meet life as bravely  
 And pleasantly as we ought?  
 For there's plenty in life to growl at,  
 No matter how fair things be;  
 And I want you to learn the answer,  
 That sister gave to me.

## Fathers and Sons' Outings

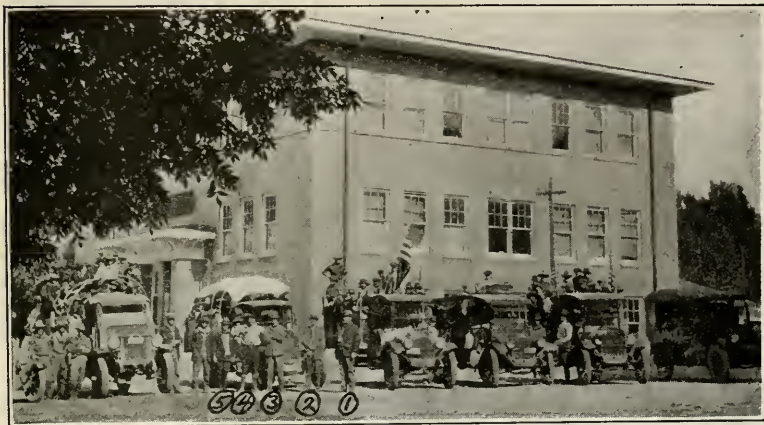
[Pictures and accounts of fathers and sons' outings, in addition to those already mentioned in the last number of the *Era*, have been received from Superintendent F. B. Smith, of the Boise stake, held at Lowell, eight miles out in the sage brush west of Nampa, July 11-14; from the South Sevier stake, where Superintendent Harold Anderson reports a successful outing on July 12-13; at Pals Camp, Sevier Canyon; from J. Austin Watts, Fremont stake, whose fathers and sons' outing was held in Teton Canyon, August 9-11, where 160 fathers and sons participated; and from Superintendent Samuel F. Andrew, Union stake, La Grande, Oregon, who reports an outing held August 8, 9 and 10 at the Jerry Thompson ranch. The pictures accompanying are very interesting, some of which will be used as we find space in the *Era*. Thank you. Over ten thousand fathers and sons have participated in the outings this year.—*Editors*.]

*Rigby stake*, July 26-28, held their fathers and sons' outing at Alpine Springs where permanent camp was made. The picture shows a few moments' stop at Commute valley. There were 51 automobiles and trucks carrying about 300 men and boys, two of the stake presidency, 11 bishops, four bishop's counselors, and a number of high councilmen, the oldest being 78 years of age. The oldest father was Charles Moore, 84 years, and he youngest son, John Robert Fayer, 6 years old. Hiking and nature study



by the scoutmasters were educational features. There was community cooking. At a weenie roast the first evening, 100 pounds of weenies were served; and at the noon meal, a mulligan stew served 275 people. Everything was carried out in good order—no swearing, no tobacco used, no tea and coffee. Everybody had a good time and came home deliciously tired, ready to boost for another fathers and sons' outing next year.

*A caravan of boy scouts from Malad stake left July 12 and returned Saturday, July 21, from a trip through Yellowstone Park. There were 207 in the caravan. They motored all the way to Yellowstone, through the Park, observing its wonderful formations, took a swim in Mammoth Hot*



Leaving Malad

Standing in the center from right to left, are: 1. William H. Richards, stake president; 2. George A. Wilson, stake superintendent Y. M. M. I. A.; 3. Daniel P. Woodland, stake recreational leader; 4. W. S. Anderson, stake scout leader; 5. Chester O. Thomas, scout leader of the Malad First ward,



Malad Stake Scouts at Yellowstone Park



Springs, and left the Park, entering the Jackson Hole country where they did some fishing. Stake President William H. Richards, Stake Superintendent George A. Wilson, Recreational Leader Daniel P. Woodland, Stake Scout Leader W. S. Anderson and Scout Master Chester O. Thomas had charge of the party. The latter is the scout leader of the Malad First ward, which has 87 registered scouts out of a Church population of 1,110. The cut shows a few of the autos ready to start. Taking 207 through the park is a big job, but it was well done, and everybody had a good time.

*Cassia and Burley stakes.*—Possibly the first memorial service in the United States for President Harding was held in the mountains about twenty-five miles west of Oakley, Idaho. In the center of a little clearing among the majestic pines, under Old Glory waving at half mast, a group of one hundred and fifty sorrowing fathers and sons met at 2 p. m., August 3. The stakes were celebrating their fathers and sons' outing and were camped in a beautiful canyon, not more than one-half mile apart. The regular morning exercises had been held. All had joined in pledging allegiance to the flag and were now engaged in keen contest games. The final test between two of the wards was almost to a finish. Interest was intense and



Burley and Cassia stakes outing at Cottonwood Canyon, 22 miles west of Oakley, Idaho

excitement at its highest, when, at about 10:30 a. m., word came of the President's passing the day before. Like a flash the news spread from group to group and there was a solemn silence. Everything stopped, scores were forgotten, sons rushed to their fathers, the fathers to companions, and soon all were in one group. The scene reminded one of a flock of sheep grouped together to protect themselves; for their master had gone. Arrangements were made for the two stakes to join and pay tribute to the dead President at 2 p. m. At the time appointed the bugle sounded and the crowd assembled in a half circle against the pines and around the half mast flag. Stake Deputy Commissioner Rosel H. Hale presided at the service. All joined in singing "America" and the opening prayer was offered by Presi-



Upper: Solomon E. Hale, three sons and three grandsons.

Lower: Orson P. Bates, three sons and six grandsons.

dent William T. Harper. Impressive remarks were made by Superintendent Edward H. Hale, of the Cassia stake, Superintendent Preston Pond of the Burley stake and Elder Orson P. Bates, of Oakley. The benediction was pronounced by Elder Bodley. Not one in that little group will soon forget experiencing those feelings of grief, those thrills of love for our wonderful country, nor the memory of Warren G. Harding.

*Superintendent H. R. Kirkham, Bingham stake*, reports that the fathers and sons' outing of that stake, held August 2-3, had Dr. Shattuck, a professor of botany and astronomy, along with the boys, who gave them a lecture at the camp-fire meeting, one evening on the stars and the wonders of



the heavens; and in the daytime, hiked with the boys to the top of the mountain, showing them the seven stages of plant life from the lowest to the highest. President Heber C. Austin made the hike also and took part with them. Patriarch R. L. Bybee, 85 years of age, interested the boys with stories of experiences of long ago, followed by others, in like vein.



Upper: Dr. Shattuck giving us our first lesson on botany and earth formation at the beginning of hike of fathers and sons' outing of Bingham stake, August 3. Camp was known as Camp Kirkham.

Lower: At the top of the earth and the end of the hike. Does not show the canyon, but we were on the top of the mountain. This was the best hike we have experienced in all our outings.

*The North Weber stake* outing was held July 17-19 on the South Fork of the Ogden river near the junction of Beaver Creek—the most successful and best organized outing ever held in that stake. The oldest father to attend was past 85 years; and the youngest son, 4 years of age. The picture shows Thomas D. Brown and his 2 sons, 6 grandsons, and 4 great-grandsons.



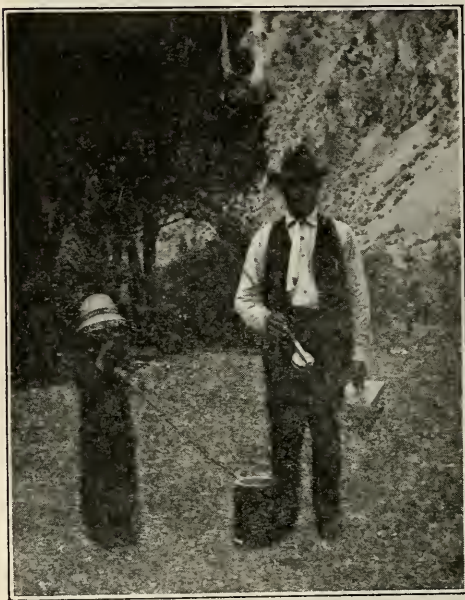


The Geyser source of  
Ogden River.



Thomas D. Brown,  
sons, grandsons, and  
great-grandsons.

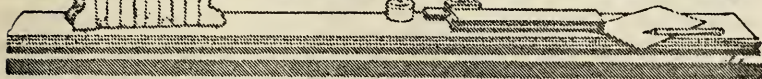
The other picture shows the source of the Ogden river where it gushes forth from the mountain side. The hike to this place was a crowning feature. Enough water flows from its hiding place in the mountain to fill a large canal. By a little labor this beauty spot could be made accessible to automobiles and would make a grand and beautiful place for future scout camps. The grounds were kept spick and span and no dull moments were found in camp. Among the visitors present were two members of the stake presidency, two of the high councilmen and seven members of the bishoprics.



*Pals.*—The pictures represents James R. Ware of Monroe, Utah, and his little son, at the South Sevier outing. Superintendent Harold Anderson of the M. I. A. South Sevier stake writes: "This title is very appropriate. If every father and son in this beautiful land of ours could create and maintain that wonderful spirit of comradeship which was so beautifully expressed by you and your son on the fathers and sons' outing of our stake, the most glorious manhood the world has ever known would grow up. May that feeling of comradeship continue and you grow stronger, is my wish and congratulations to you."

*A True Bear Story.*—A scout's mother informs the *Era* that the boy scouts of LaSal, San Juan county, were on a hike August 15 up "the Pass," located on the west of Mt. Peal, LaSal, San Juan county, Utah. They were in camp for three days and enjoyed themselves in various ways, including a climb up Mt. Peal. On the second night of their stay a huge cinnamon bear charged the camp, and the boys started to climb trees. The bear must have been terribly wounded by someone whom the bear had attacked, as it was evening and the scouts had three big bonfires burning at the time. One little fellow could not climb very well, so the scoutmaster helped him up his tree, which left the scoutmaster at the mercy of the bear, of which Bruin was not slow to take advantage. He snatched a firebrand out of one of the fires and fought the bear off. The bear started to climb a tree after one of the boys, who had hidden in the thick branches of the tree, so that the bear could not reach him. The bear came down off the tree and renewed his fight with the scoutmaster. A forest ranger was visiting the scouts that evening, but all this time he was trying to get an oversized cartridge out of his gun so he could get a shot. Failing to get the bullet out, he picked up another firebrand and helped the scoutmaster drive the bear out of camp. Hardly any of the boys slept that night, and, needless to say, when the parents of the boys met them the day after with a good lunch at a place appointed for the purpose, they were an excited bunch of scouts.

# EDITORS TABLE



## How One May Become of the House of Israel

The request is made that an answer be given to the following questions: "Is it necessary that we be of the house of Israel in order to accept the Gospel, and all the blessings pertaining to the Gospel? If so, how do we become of the house of Israel, by adoption or by direct lineage?"

Every person who embraces the Gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham's children through Isaac and Jacob unto whom the promises were made. The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph. Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs.

On this point the Prophet Joseph has said: "The first Comforter, or Holy Ghost, has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham." This is in harmony with the statement in the revelation given September 22-23, 1832 (Sec. 84): "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God."

When the Lord called Abraham out of Ur, the land of his fathers, he made certain covenants with him because of his faithfulness. One promise was that through him and his seed



after him, all nations of the earth should be blessed. This blessing is accomplished in several ways. First, through Jesus Christ who came through the lineage of Abraham. Second, through the Priesthood which was conferred upon Abraham and his descendants. Third, through the scattering of Israel among all nations by which the blood of Israel was sprinkled among the nations, and thus the nations partake of the leaven of righteousness on condition of their repentance, and are entitled to the promises made to the children of Abraham. Fourth, in the fact that the Lord covenanted with Abraham that after his time all who embraced the Gospel should be called by his name, or, should be numbered among his seed. All of these promises were made to Abraham because of his faithfulness. No person who is not of Israel can become a member of the Church without becoming of the house of Israel by adoption.

We read in the Book of Abraham (2:8-11) the following:

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;

And I will bless them through thy name; *for as many as receive this gospel shall be called after thy name*, and shall be accounted thy seed, and shall rise up and bless thee, as their father;

And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

These same promises are recorded in Genesis, but not so completely as they are found in the Book of Abraham.

This doctrine of adoption, or grafting in of the wild olive branches into the tame olive tree, was understood by the prophets of Israel. It was taught by John the Baptist (Matt. 3: 9, 10) and by the Savior (Matt. 8:10-12) and is expressed most emphatically and beautifully in the parable of the tame olive tree in the fifth chapter of Jacob, in the Book of Mormon.

*Joseph Fielding Smith*

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## End of Volume XXVI

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With this number, the *Improvement Era* finishes its 26th volume. We believe that the reader who has followed the articles printed in this volume will be satisfied for the means and the time given to its pages. We thank our contributors who have faithfully and freely assisted in making the volume so readable, and we solicit their further highly ap-

preciated help in making volume 27 as useful, interesting, attractive, and valuable as the past volume has been. We invite the continued support of our readers and promise our best efforts in supplying them with attractive reading matter and illustrations that will give them full value received for their time and money. We invite you to renew your subscriptions for Volume 27, and also to increase our circle of readers by aiding in its circulation among your friends. Use the blanks found just inside the front cover page.

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## Index for Volume XXVI

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A complete index to Volume 26, *Improvement Era*, will be mailed free to any subscriber making application to the business office, 67 East So. Temple Street.

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## Books

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*Gun-Grabbing Johnny*, by Dr. Charles Griffin Plummer, M. D., with a brief introduction by George Wharton James, a book of forty-five chapters, with twelve two-page inserts containing thirty-four beautiful illustrations. It has 327 pages of matter, large, clear, type, dealing with the great out-of-doors and on the conservation of common birds and wild animals about the home. The illustrations of bird life are taken from actual photographs by Dr. Plummer himself. The story centers about two families, the one a lover and conservator of bird life, the other directly the opposite. Gun-Grabbing Johnny is the leading character who knows nothing of the value of bird and animal life and ruthlessly kills all that he meets. His conversion with that of the whole family, to the love of wild life is the theme of the book. Dr. Plummer in the course of the conversation is given an opportunity to teach wonderful lessons in the conservation of bird life and its value to the farmer, and to direct the people in the care and companionship of birds. The dialect in the conversations between the two families is a little difficult, at first reading, but as one becomes accustomed to the style, it grows as attractive as the study of the subject becomes fascinating to people of all ages. In the development of the story Dr. Plummer introduces his lessons and ideals with telling effect and with alluring interest to the reader. Dr. Plummer is a recognized authority on bird and animal life throughout the nation; and in Utah, is beloved and well known for his work in nature study, and for his fellowship with the boy scouts. Throughout the book we find characteristic descriptions of his accustomed tramps into the native wilds, and the use he makes of them. There is a rich example in the beginning of chapter 17. The book is charming, new in style, and keeps one informed and guessing throughout. Dr. George Wharton James, the western historian and well known Indian scout, says in the introduction to the book: "I regard these chapters as one of the most valuable contributions of the century to the literature of pedagogy, and I earnestly commend them to teachers and students everywhere."

## Messages from the Missions

### Ten Baptisms in Leeds

Elder G. Poulsen, conference president, Bradford, England, writing June 15, reports that so far this year there have been ten baptisms in the Leeds conference, and that during the week they had three more applications. "We look forward with great anticipation for the date the *Eras* arrive, because of the splendid articles and instructions they contain. It is the one Church periodical that links us with the other missions of the world, and we highly appreciate it." Elders laboring there: W. McCracken Smith, Smithfield, Idaho; Rudger C. Atkin, St. George; Wallace P. Galbraith, Blanding; W. Scott Day, Parowan, Utah. Joel A. Smith, Holbrook; Grant Y. Anderson, Malad City, Idaho; Clifford Cook Provo; Lester W. Fry, Morgan; Aaron P. Lieshman, Wellsville, Utah. Elizabeth K. Poulsen, Guy A. Poulsen president of Leeds conference, Twin Falls, Idaho; Ralph S. Gray, Salt Lake City; visitors: David O. McKay, president of the British Mission; Emma Ray McKay, Ogden, Utah; Russel H. Blood, of the Liverpool office, Kaysville, Utah.

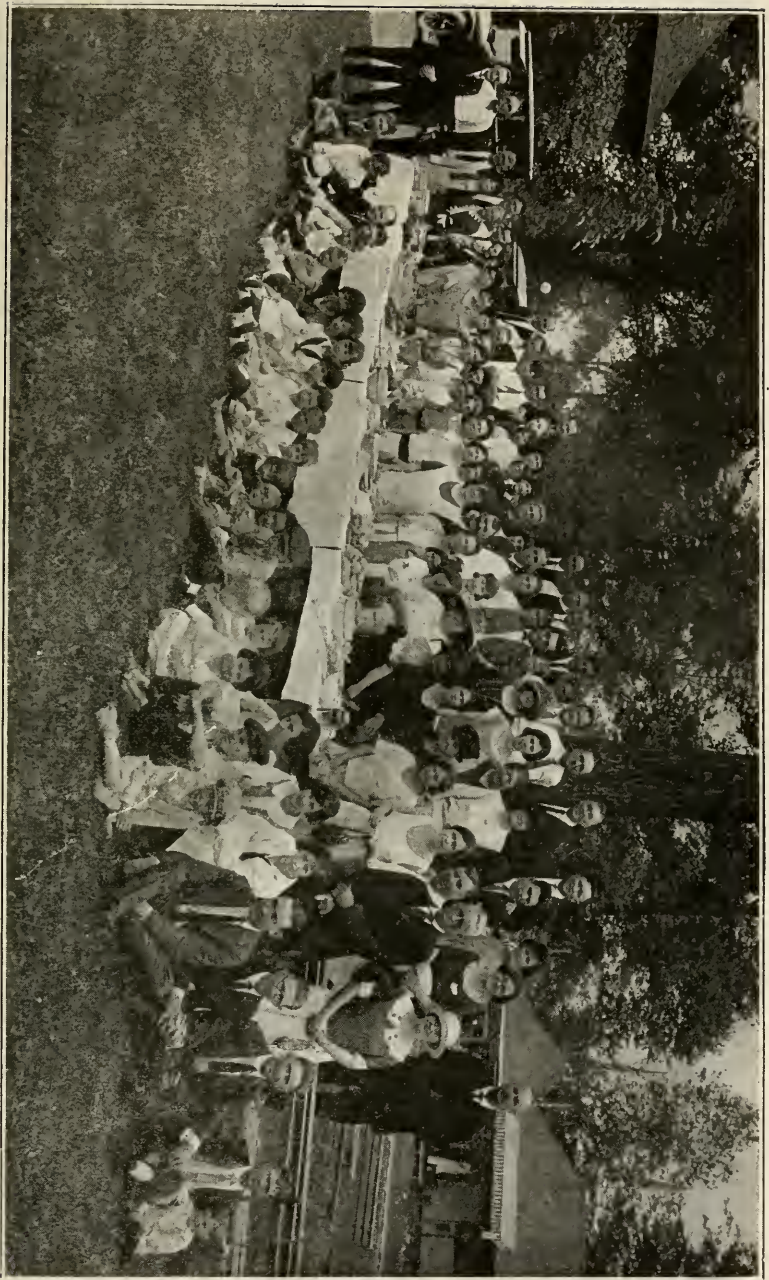
### Missionaries in Japan striving to Live and Teach the Gospel

From the Japan mission under date of May 8: "We feel that you are doing much good in the publication of the *Era*, for it has many inspirational writings, talks and instructions. It is one of the greatest helps in missionary service we have. We all wish its valuable instructions and great helps in missionary service, its moral, up-lifting influence could be successfully carried over to the Japanese without going through the hands of the translator. We have a great number of students who can read and speak the English language, and to these its great message 'carries over;' but they are only few and we feel certain that if thousands of others could get in touch with it, the message of truth would prosper in this nation. As missionaries we are striving to live the gospel, teach it by example as well as by precept. May the blessings of the Lord come in contact with the message the Latter-day Saints have to give.—Ernest B. Woodward, Mission Secretary.

### Conference in Nevada

Elder H. R. Winterton of the Nevada conference, California mission, reports a conference held at Sparks, Nevada, May 26-28, with six meetings, including a special priesthood meeting, a Relief Society session, an illustrated lecture on Ancient Civilization, and three general sessions. President Joseph W. McMurrin was present and gave valuable and timely counsel to the assembled Saints. Other officers present were Gustive O. Larsen, superintendent of mission Sunday schools; Sharp W. Daynes, editor of the mission paper, *The Calimis*; Margaret K. Miller, president of mission Relief Societies; Ruth Tanner, president of the mission Primary and Y. L. M. I. A.; and conference president, Harry Hanson. All the meetings were very well attended, there being a total attendance of 703, and great hospitality was extended to all visitors by the Sparks and Reno Saints. One of the interesting features was the lecture by Elder Larsen on "Ancient American Civilization," showing actual photographs of ruins found in Central America and near Los Angeles. On the 28th, the missionaries and Saints enjoyed a trip to Bowers Mansion and visited the state prison at Carson City. In the evening a social was held, including a program, games and refreshments.





### SOUTH INDIANA CONFERENCE

Religious and social, spiritual and temporal, in rational moderation are appropriately intermingled in the lives and gatherings of the Latter-day Saints.

## Messages from the Church Music Committee

### Note to all Organists

The manual for organists, prepared by the General Music Committee, is now ready and may be obtained at the Deseret Book Company, Salt Lake City for 25c. a copy. It is urged that all organists obtain a copy immediately and join the stake monthly class which should be held at the same time the choristers hold theirs. The two choruses will then parallel each other. It is very important that stake organists take up their class work without delay according to the instructions contained in the manual.—*Melvin J. Ballard*, Chairman Church Music Committee.

### Choristers' Manual

#### Lesson II—The Choir (Organization)

*By Edward P. Kimball*

Organization and system are necessary to success, and the choirs of the Church can receive help by considering aids to organization. The form of organization which the choir will take is two-fold—that of itself as a singing body; and the executive form, either within or outside it, such as may be called into service in the conduct of its affairs, aside from its singing. The chorister is called to the work by the proper authority, and upon him is placed the authority and responsibility of leadership. Under the direction of, and in closest consultation with, the bishops, he should be given full charge of the choir. This does not preclude the operation of any assisting agencies, within or without the organization, but simply holds up the motto: "No responsibility without corresponding authority." The existence in the ward of a regularly appointed music committee need and should not change this charge. As chorister of the choir he is but a member of the committee and is held responsible for the organization he represents just as each of the others is.

In his own field of activity, the choir, the chorister has specific privileges and responsibilities, the consummation of which are vital to the life and efficiency of his organization. Among these are the selection and placing of singers; selection of music for all occasions; and the conduct of rehearsals. In these matters the chorister must have a well-defined policy, but should not rule with absolutism. All the qualifications enumerated in Lesson I will here find operation if the labor is to be done without friction.

In the selection of singers, the Chorister should make a survey of the available talent in the ward, not forgetting the young folks who may at present seem somewhat immature, but who may be of service in the future. There are many ways in which this may be done, but none better than to make visits to the sessions of the auxiliary organizations, especially to those who give special time and attention to singing. At present the Sunday schools are devoting themselves to the introduction and developing of part singing. At these sessions many voices are being discovered, and the chorister will do well to make use of such opportunities to become acquainted with growing material; for, no matter how excellent the older voices may be, young voices should be added from time to time, both to give the quality of their voices to the choir, and to guarantee trained singers for the future.

Successful choristers agree that, when once the singers have been selected by the chorister, they should be called to the choir work by proper authority, namely, the bishop, just as others are called to various positions in the ward. This adds dignity to the position of choir-member, and lessens the danger of a duplication of offices. Singers so called by the bishop should be released from such other positions as might interfere with the free and pleasant fulfilment of responsibilities as choir-members.

In the choice of singers the chorister will find many desirable voices whose possessors are unable to read music. He will do well to establish classes in sight-reading where these may be taught how to read. This is greatly to be desired in a choir with experienced and trained singers, who might lose interest and enthusiasm from the constant repetition of passages, and the consequent slow progress of inexperienced singers who must be taught by ear. This condition exists frequently in localities where, owing to lack of music-supervision in the schools, boys and girls are not taught to read music. If prospective members could be made to see that service in the choir would really benefit them by offering them an avenue to service in the Church, the choir would feel a new stimulus in their desire to join. It is not enough to impose upon them a duty of membership; this service can and ought to be made pleasurable and profitable. As to what tests should be submitted to new members depends largely upon local conditions and persons. A musical community, and a trained and experienced chorister, will justify more exacting requirements than a community where opportunity for musical training has been meager, and where only poorly equipped talent is obtainable for chorister. One hope of the Music Committee, in projecting these lessons, is that the study of them will result in higher standards in all these matters. Any good voice, backed by an owner who is willing to give his best to choir work, should be taken in, and when once a member, he should recognize the leadership of the chorister.

Assisting agencies will depend on local conditions. It is desirable to keep a record of choir activity, such as attendance at rehearsals and services, a list of selections, as sung, so as to avoid repetition and monotony, business transacted at choir meetings, etc. For this work a secretary ought to be chosen, who may be of valuable service to a director, if he is tactful, wise, and sympathetic. A librarian may be a help, if taught to function properly. He should keep the music in good order, distribute it and collect it, as determined upon before the rehearsal or service, so that harmony may be maintained at all times. Cooperation and agreement between the chorister and the organist is one of the greatest helps in maintaining an efficient choir. This subject will be treated later. If a choir committee is chosen, it should be with the complete sanction of the chorister, and its members should be persons with whom he can work agreeably. A committee chosen in any other way becomes "a society for the prevention of the peace and efficiency of choir directors." There can be no objection to such a committee handling social affairs and concerts of the choir, but they should not attempt to be other than assistants to the chorister in carrying out his plans.

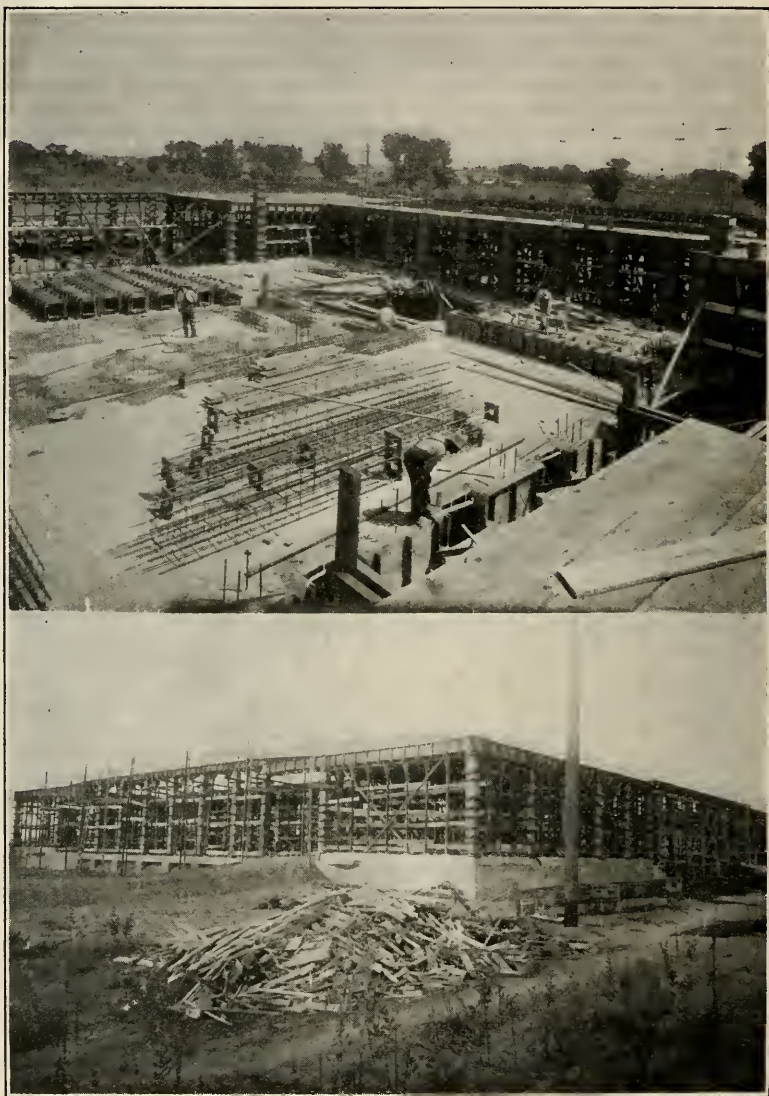
In the choir's work, after the vocal material is in, the great need to insure musical results, is the balance and arrangement of parts. This will be treated in a later lesson, but it should be mentioned here under organization, so we quote from Evan Stephens, the veteran conductor, as follows:

"I should aim to have my choir made up of a well-balanced body of singers, representing a male choir and a female choir, each of four parts—first and seconds of each of the soprano, alto, tenor and bass. When I say well balanced, I do not mean it in the numerical sense, but in the general




harmonious balance of all. Often six good altos, three first and three second, or lower, will fairly balance double the number of light sopranos, sufficiently at least to chord well. Also three first tenors and a similar number of seconds will serve for a choir of twice the number of basses, although a nearer number in each part is advisable and should be aimed at."

The business of the choir is to sing, and any organization must look to the realization of this mission—only such will be efficient.



Upper: The Arizona Temple, Mesa, September 5, Looking Northeast  
Lower: The Temple at Mesa, September 5, East and North Sides

# MUTUAL WORK



## Relievo

T. Leo Jacobs, of Newdale, Idaho, reports a short hike of the scouts to Moody Creek. The boys enjoyed the ride and return and went through drills of different kinds and played Relievo and other games. If any scouts wish excitement, get about thirty-two boys on horses and try a game of



Relievo in an open forty-acre field. Even the horses seem to enjoy it. Fit the boys out with hats and handkerchiefs, get them on the horses, have them ride in order, changing at times to twos, fours, eights, and do all kinds of stunts.

### Advanced Senior Class, Attention!

1. It is of importance that officers and class leaders carefully consider the contents of the *Hand Book* containing the matter concerning the Advanced Senior Class work. They will be found on pages 143, 144 and 145 of the *Y. M. M. I. A.* and on pages 57, 58, 59, of the *Y. L. M. I. A. Hand Book*.

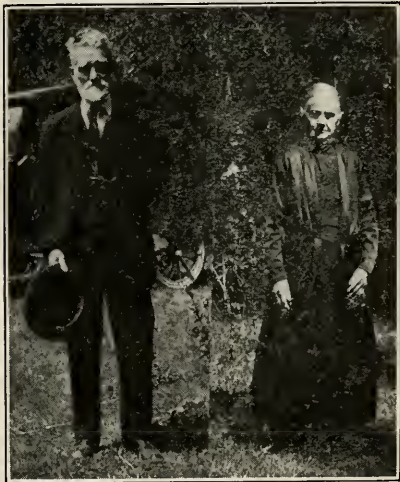
2. It is suggested that, as an aid to fostering the social unit idea in our class, a couple of members of the class be assigned the duty of being responsible for the social program of the next meeting. This program need not be announced until the time of carrying it out which would be at the close of the lesson, from 15 to 30 minutes. While these programs will, of course, be highly savoured with the spirit of relaxation and informality, they will be so framed and executed that the proprieties of time and place will not be infringed upon. The chief aim of the social program is to give an opportunity for social comradeship or close acquaintance, among the members of the class.

3. It is recommended that the class hold two socials during the season, preferably at the home of some member. Invitations should always be extended to the ward authorities.

### Changes in Superintendents Y. M. M. I. A.

The following appointments have been reported for July and August in the stake superintendents of the Young Men's Mutual Improvement associations throughout the Church; Bear Lake, Earl Shepherd; Granite, Carl C. Burton; Maricopa, Elijah Allen; Millard, B. Glen Kinney; Portneuf, Leo Hansen, St. George, Wayne Gardner; South Sanpete, Charles G. Braithwaite; Teton, James W. Thomas; and Wayne, Vernon L. Snow.

*Oreida Stake Banquets Old People.*—Deliciously browned herring, freshly caught from the cool waters of Bear River, were served to the old people of Oneida stake, August 29, as the main course on the menu of the annual banquet. Chairman Joseph S. Larsen and his committee in charge of the



Left: Henry Howell, 83, Clifton, Idaho, the oldest man.

Right; Elizabeth Kendall, 87, Oxford, Idaho, the oldest woman.

entertainment of the old folks, obtained especially appreciated permission from the Fish and Game department of the state of Idaho, to catch herring in sufficient quantities to feed all of the people over sixty of the stake. The banquet was held in a grove of large cottonwood trees on the farm of President Taylor Nelson, in Riverdale. The spot selected was within a few yards of Bear River. Three hundred people, including the scores of people over sixty and the cooks and waiters participated in the good time. Every person was served with all the fish, cocoa, sandwiches ice-water and melons that he could eat. Veterans from all over the stake had come distances reaching up to twenty miles, in buggies and automobiles and declared the day to be one of the most enjoyable of their lives. The old folks who have done most to develop the west are the ones who rarely have the opportunity to enjoy our protected game and fish, on account of their inability to fish. On this occasion the state permitted the veterans to enjoy our good things to eat.—H. R. Merrill.



# PASSING EVENTS



*The Irish Free State is now a member of the League of Nations. The country was unanimously recommended for admittance by the committee on membership Sept. 10.*

*The cornerstones of a Greek Cathedral were laid, Aug. 28, at Second West and Third South streets, Salt Lake City, by Mayor Neslen and Governor Mabey, in the presence of about 500 persons.*

*An eclipse of the sun was visible in Salt Lake City, Sept. 10. Seventy-seven hundredths of the surface of the sun was covered by the moon at 1:56 p. m. The entire eclipse lasted from 12:37 till 3:11.*

*Frost and Snow were reported from the Dakotas, Minnesota, Wisconsin and northern Michigan, Sept. 13. No damage to the crops was feared, as the harvest was almost all finished in the regions visited by killing frost.*

*The Swedish Mission report for six months ending June 30, 1923, shows a total of 85 baptisms in the 5 conferences of that mission, 38 ordinances and 15 blessings; also that there are 16 missionaries working in the home mission.*

*The first carload of Utah iron ore, for use in the steel industry, left the state, Sept. 25. The shipments of the Columbia Steel Corporation from its property at Iron Springs, Iron County, began at that date, according to an announcement made.*

*The United States and Mexico resumed full diplomatic relations, Aug. 31. The government of President Obregon is now fully recognized by the United States. The event was celebrated at El Paso, Texas. A delegation went from there to Juarez, Mexico, to exchange felicitations.*

*The elections in Ireland, Aug. 27, resulted in a complete victory for the Free State. The voting was quiet and orderly. President Cosgrave and other Free State officials left, Aug. 29, for Geneva, to confer with the proper parties on the entrance of the Free State into the League of Nations.*

*Elder Robison Chas. Trimble, of Leamington, Utah, died, Aug. 27, in Pittsburgh, Pa., according to a report from President B. H. Roberts of the Eastern States mission. Elder Trimble had been in the field since Jan. 25, 1922. He was born in Fillmore, July 30, 1889. The body was brought home for burial.*

*J. Leo Fairbanks resigned, Aug. 18, to become head of the art department of the Oregon Agricultural College at Corvallis, Ore. The institution has an enrollment of 5000 students. He took over his new duties September 1. He has been an instructor and supervisor of art in the Salt Lake City schools since 1905.*

*Seven U. S. Navy destroyers were wrecked, Sept. 8, on the rocks off Arguello light, 75 miles north of Santa Barbara, Cal. The Pacific mail liner Cuba was also wrecked on a reef off the southeast end of San Miguel island. Thirty-three enlisted men lost their lives. The passengers and crews of the Cuba were landed.*

*Zion National Park, up to August 15, had 4,883 visitors this season, more than the entire number last year. Yellowstone Park had 102,926 visitors, up to August 15, as against 98,223 in the entire season of 1922. The one day's record was broken on July 18, when 2,556 entered the Park, the highest day last year being 1,983.*

*A revolution directed against the Spanish cabinet was reported from Barcelona, Sept. 13. That city has for many years been the center of the Carlist agitation and a separatist movement having for its object the severance of Catalonia from the Madrid government. The present movement, however, does not seem to be directed against the king. General Primo Minister Rivera was called upon by the king to form a new cabinet.*

*Senator Reed Smoot arrived home, Aug. 23, from an extended trip to Europe and a short visit in Washington. In published interviews he expressed full confidence in the successor of Mr. Harding in the executive office of the country. In Europe Mr. Smoot made a study of European conditions, and was frequently consulted by men prominent in government circles. He was extensively interviewed by the press.*

*Baron Tomasuro Kato died, Aug. 24, at Tokio. He has been the prime minister of Japan since June 12, 1922. Premier Kato attained his eminence in the Russo-Japanese war. He entered the war as a captain and emerged as a rear admiral. Taking over the portfolio of the navy in 1915, Baron Kato became a strong partisan of the advancement of friendly relations between Japan and the United States. At the Washington arms conference, where he was a member of the Japanese delegation, he was credited with being one of the strongest proponents of the naval accord treaty. Viscount Uchida was appointed prime minister of Japan, to fill the vacancy caused by the death of Baron Kato.*

*The scrapping of old war vessels began, Aug. 27, in two Pacific coast shipyards, in accordance with the agreement entered into with Great Britain, France, and Japan, in President Harding's armament congress at Washington. Seven "ships of the line," six of them outworn in service, and the seventh, the greatest of all, still less than half completed on the launching ways, were fairly overrun by "stripping crews," who commenced work by removing small ordnance and other works that "may come in handy" later. When the stripping is completed the hulls will either be disposed of to private owners for destruction or will be cut up and junked by the government.*

*A terrific earthquake was reported from Japan, Sept. 1. Tokio and Yokohama were devastated by the shocks and a fire that broke out almost immediately. In Tokio thousands of buildings were brought to the ground, and within a short time they were consumed in a roaring furnace of flames. The city of Yokohama was also severely shaken and was soon ablaze. A tidal wave also set in and by it many ships were wrecked. The loss of life is very heavy. Seven hundred persons were reported killed when the twelve-story tower at Asakusa fell. Sengu and Fucagawa were reported totally destroyed with appalling loss of life. Later reports stated that 300,000 lives*

were lost, and that Nagoya, once known as the Chicago of Japan, and many other cities were almost totally destroyed. There are twenty-one missionaries from Utah in Japan. They are all safe. A conference had been called for the latter part of August, at a place 800 miles from Tokio, and the destruction came while the elders were absent on account of the conference. Over \$5,000,000 had been collected in the United States up to Sept. 15, for the relief of the sufferers.

*A unique Harding memorial was dedicated*, September 12, near Cedar City, Utah, when a golden rail was placed on the railroad track, on the spot where the presidential car stopped last June, when President Harding visited Zion National Park. A large crowd witnessed the ceremonies. President Anthony W. Ivins offered the invocation. Senator Reed Smoot was the first speaker. President Heber J. Grant followed with a beautiful tribute to the worth of the late President. After the address of Senator Smoot, the chief feature of the ceremony was carried out—the placing of the golden rail in the track. The section of track was drawn to the place on a small wagon, on which rode a little girl, by four little boys dressed in white. Governor Mabey drove one spike for the state of Utah; R. H. Rutledge, district forester, drove one for the forest service; David Bullock of Cedar City, drove one for the city, and D. S. Spencer, general passenger agent for the Union Pacific, drove one for the railroad. The spikes with which the rail was laid were hand wrought and made of iron smelted from the iron deposits of Iron county.

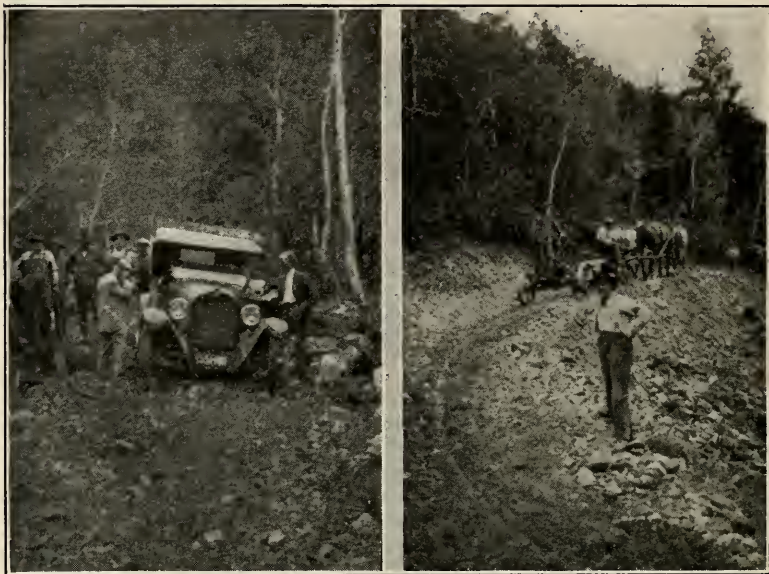
*W. H. Seegmiller, Richfield, Utah, died* there, Sept. 1, as the result of an injury he received Aug. 20, when trying to leave a moving truck. The deceased was born in Baden, Ontario, Canada, in 1843. He came to the United States when 18 years of age and started for California by mule and ox-team. He became a convert to the L. D. S. faith at Florence, Neb., and when he reached Salt Lake City he abandoned the idea of going to California. Mr. Seegmiller was called by Brigham Young to go to Moapa valley, Nev., where he assisted in the growing of cotton. He returned to Salt Lake City in 1871 and the following year came to Sevier valley to assist Joseph W. Young in its settlement. Since then he had been associated with every movement for the upbuilding of his country. He held various high ecclesiastical positions until 1888, when he became stake president, which office he held until 1910, when he was released. He was a member of the territorial legislature in 1888 and 1890 and speaker of the house in 1892. He held various county offices and was at one time superintendent of schools. He served as city councilman and as mayor of Richfield.

*The island of Corfu was occupied* Aug. 31, by Italian troops after a bombardment, during which a school house caught fire and several Greeks were killed. The island is a Greek possession in the Ionian Sea. Martial law was declared throughout Greece. The trouble arose when, on Aug. 28, five Italians were killed on Greek soil, near Janina, Albania. Italy promptly demanded that the Greek government apologize and humbly salute the Italian flag and then pay fifty million lire. The Greek government replied that it could not comply with all these demands and appealed to the League of Nations for an investigation. Italy then seized the Greek island, and, later, some nearby islands. Italy and Greece being members of the League of Nations, the latter country appealed to the council of the League, but Mussolini refused to recognize the jurisdiction of that organization. The question was then taken up by the council of ambassadors. On Sept. 12 it was announced that Greece had agreed to salute the Italian squadron on Sept. 19. On Sept. 15 it was reported that the Greco-Italian incident was



virtually closed. Italy, at the time, had also agreed to resume negotiations with the Jugo-Slav government on the Fiume question.

*The Timpanogos highway was opened up to Aspen Grove on the 22nd of August. This is the first link to be completed of the Alpine scenic highway which will eventually connect Parleys Canyon and Provo Canyon. This link was completed during the last year at a cost of \$30,000. The trip from Salt Lake is a little less than one hundred miles through American Fork Canyon, over the divide at an altitude of 9,000 feet. A trip can be arranged*



Right: Making the last bit of dugway at Aspen Grove on the new Timpanogos scenic highway. Left: August 12, 1923. The first car, a Dodge, driven by DeWitt Valera, to go over the new scenic highway, connecting American Fork and Provo Canyons.

so that Timpanogos cave can be visited and the Timpanogos climb made. The distance will require four and one-half hours' continuous driving. The fullest beauty of the American Fork Canyon, the North Fork Canyon, and Provo Canyon, is made possible to the motorist on this trip. The grandeur of the scenery is unparalleled. A celebration was held at Aspen Grove and consisted of a number of speeches and musical numbers.

*Quick mail service between San Francisco and New York, by the air route is aimed at. Air Mail Pilot Paul Scott reached Salt Lake Aug. 21, at 1:18 p. m., mountain time. He had left San Francisco at 5:50 a. m. Aug. 21. Another plane left Hazelhurst field on Long Island with mail for San Francisco, the same day, at 11:01 a. m. eastern standard time. Guided by powerful beacon lights, the government planes rushed towards goals and passed each other somewhere in Nebraska. Their path was marked by a series of remarkable lights, ranging in intensity from 5000 to 500,000 candle power, and visible from three to 150 miles. Small beacon lights are only three miles*

apart, and at distances of twenty-five miles are great searchlights, while the landing fields along the pathway of the speeding planes are also brilliantly lighted, and the shops themselves are equipped with emergency searchlights for use in case of forced landings. On Aug. 22 the postmaster at Salt Lake City had on his desk two letters from New York, both stamped, "New York, N. Y. Aug. 21, 10: a.m.," and "Salt Lake City, Utah, Aug. 22, 1 p. m." They had arrived with the airplane from the east, the fastest mail ever received in Utah from the east coast. At 6:24 p. m., Aug. 22, Pilot Clair K. Vance brought more than 400 pounds of mail to Crissy field, San Francisco. It arrived 34 hours and 23 minutes after the first installment of it had left the field on Long Island. On Aug. 24, Pilot Wesby L. Smith completed the relay flight from San Francisco to Hempstead Field, N. Y., in 26 hours and 14 minutes. The record for the eight flights over the 2,680-mile course was as follows: Eastbound: Tuesday—Left San Francisco and reached Laramie: second plane left Cheyenne and traveled to New York. Laramie to Cheyenne not flown. Wednesday—Left San Francisco 5:26 a. m., and reached New York 12:22 p. m. Thursday. Time 27:56. Thursday—Left San Francisco 6 a. m. reached New York 11:14 a. m. Friday. Time, 26:14. Friday—Left San Francisco 5:28 a. m.; reached New York 11:17 a. m. Saturday. Time 25:49. Westbound: Tuesday—Left New York 11:01 a. m.; reached San Francisco 6:24 p. m. Wednesday. Time, 34:23. Wednesday—Left New York 11:01 a. m.; reached San Francisco 1:45 p. m. Thursday. Time 29:44. Thursday—Left New York 10:58 a. m.; arrived San Francisco 1:34 p. m. Friday. Time, 29:38. Friday—Left New York 11:04 a. m.; reached San Francisco 1:44 p. m. Saturday. Time, 29:40.

### A Live Mutual in Nottingham

Arthur B. Sims, president of the Nottingham branch of the Mutual Improvement Association, England, reports that they have had many new Saints and friends in their Mutual class. They found the lessons, "Doing Common Things in an Uncommon Way" interesting, and are now studying lessons on health from the Senior manual, but expect to take up the lessons on "Life's Visions and Purposes" as soon as the September *Era* reaches them. The *Era* is considered a splendid help in their work. The slogan for the years 1922-23 found much favorable comment among the young people. It was taken up with great energy in the Nottingham branch, where they have had many excellent street meetings during the last year. "Our late president, A. Walter Stevenson and the present president, Joseph Howard Valentine, have done splendid work among the people."

### M. I. A. in Ireland

Prest. Peter L. Shepherd, M. I. A., Belfast, Ireland, reports that branch of the Church growing rapidly. "At a recent evening conference meeting there were 90 present, 45 of whom were investigators. The Mutual is taking a turn for the best, the people are crying for a prophet and a restored religion, our message of revealed truth is striking home to them, and Ireland is prepared to receive the revealed word of the Lord."

"The *Era* is a true friend with a strong impetus for doing good. It is clean."—*Frank Barney*, Kanosh, Utah.

"I greatly appreciate the *Improvement Era* and enjoy reading it very much. I feel that it is one of the greatest faith-promoting factors the Church has.—*J. L. Murdock*, Stockton, California."

"Every month we invariably remark, 'It's about time for the *Era*'. On its arrival we read it from cover to cover. It contains each month an article that answers one of our puzzling questions. To us it is of real value, both in time of work and recreation."—*Ellen Copening*, *Nellie Moncur*, St. Joseph, Missouri.

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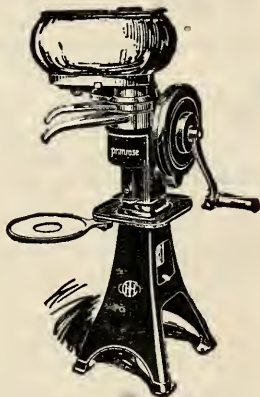
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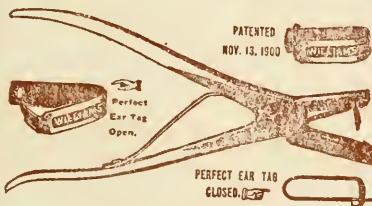
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